NATIONAL COUNCIL

OUTLOOK

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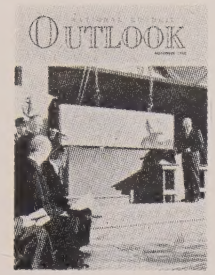
NOVEMBER 1958



The Cover: The climactic moment of the ceremony of laying the cornerstone of the Interchurch Center before 30,000 people is pictured on our cover as the President of the United States mortars a stone from ancient Corinth into a two-and-a-half-ton block of Alabama limestone. The scene is at the corner of 120th Street and Riverside Drive, New York, on the afternoon of Oct. 12.

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National Council **OUTLOOK**

Journal of Interdenominational Cooperation

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THE 32 CONSTITUENT COMMUNIONS OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Armenian Church of North America, Diocese
Augustans Evangelical Lutheran Church
Christian Churches, International Convention (Disciples of Christ)
Christian Methodist Episcopal Church
Church of the Brethren
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends
Greek Archdiocese of North and South America
Hungarian Reformed Church in America
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Philadelphia Yearly Meeting of the Religious Society of Friends
Polish National Catholic Church of America
Presbyterian Church in the U.S.
Protestant Episcopal Church
Reformed Church in America
Romanian Orthodox Episcopate of America
Russian Orthodox Greek Catholic Church of America
Serbian Eastern Orthodox Church
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church
Ukrainian Orthodox Church of America
United Church of Christ
Evangelical and Reformed Church
General Council of Congregational Christian Churches
United Lutheran Church in America
United Presbyterian Church in the U.S.A.

The speakers' platform during the speech of Dr. Charles Malik of Lebanon. In the background are the denominational banners.

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PACIFIC SCHOOL
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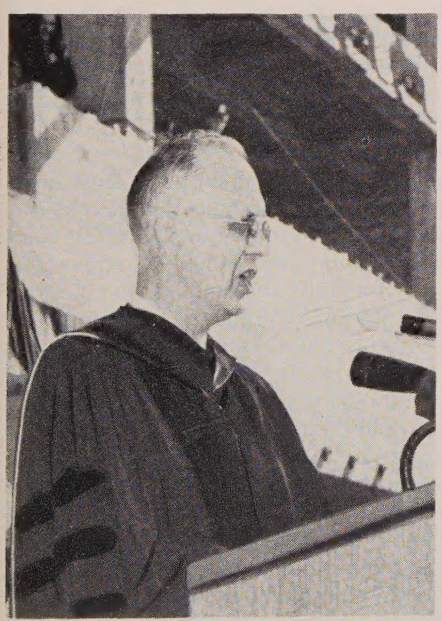
The President Lays the Cornerstone

Thirty thousand participate in impressive religious service on New York's Riverside Drive

By GERALDINE SARTAIN

AMERICA'S imposing testimony to the growth of Christian unity now has its cornerstone.

Thirty thousand persons gathered on Riverside Drive October 12 to watch the President of the United States lay the cornerstone of the Interchurch Center on New York's Morningside Heights.



Dr. M. Forest Ashbrook, director, Ministers' and Missionaries' Benefit Board, American Baptist Convention, who presided.

The largest gathering to pay tribute to the developing solidarity of Protestant and Orthodox churches in the United States saw before it the rising steel skeleton of the future home of the National Council of Churches.

On a platform before the banners of 37 Protestant and Eastern Orthodox denominations and the robed and massed 500-member choirs of 15 churches, President Eisenhower described the cornerstone as symbolizing a "prime support of our faith—the Truth that sets men free."

To the dignitaries of church and state who sat before him and to his audience both there on Riverside Drive and throughout the world, the President repeated the words of Washington in declaring that "In this land the light of truth and reason has triumphed over the power of bigotry and superstition. . . . Every person may here worship God according to the dictates of his own heart."

Pointing out that we are politically a free people "because each of us is free to express his individual faith," the President stated, "Freedom of worship is a basic privilege guaranteed by the Constitution. Without this firm foundation, national morality could not be maintained. Our churches have always been sturdy defenders of the Constitution and the God-given rights of each citizen."

Using a new silver trowel, he mortared a marble stone from the Agora in Corinth, where the Apostle Paul lived and preached, into a two-ton block of Alabama limestone.

Behind the President on the blue and white draped platform and facing him within the 5-block roped-off enclosure of Riverside Drive sat dignitaries of church and state in their academic and clerical robes alongside building craftsmen from the Center in new steel helmets.

Within a year the 19-story, 20-million-dollar building will house, among others, the National and World Councils of Churches, through which some 144,000 local churches with nearly 40,000,000 members carry on their cooperative work. In addition, many denominational offices and a score of various kinds of religious organizations will be based in the "national home of the churches."

Each of the cornerstone-laying ceremonial speakers cited the Center, the

steel frame of which has already reached the fifteenth floor, as a symbol of the growing unity of the churches.

Dr. Charles Malik, Christian statesman from Lebanon and president of the General Assembly of the United Nations, noted "the scandal of difference" that still exists between some churches in matters of faith, order and life.

"The fact of separation is profoundly disturbing and constitutes a challenge to the churches," Dr. Malik said, pointing out that "the church has been divided and splintered and those who believe in Jesus Christ have long yearned for communion and unity."

On the same note, Dr. Ralph W. Sockman, pastor of Christ Church, Methodist, New York, expressed belief that the greatest single evidence of advance made by American churches during his ministry has been the growing solidarity within Protestantism. "Let us not allow splinter groups to blind us to the growing trunk of Protestant unity. . . . The way to full, free, rich religious experience is through union, not through division."

David Rockefeller, chairman of the board of Morningside Heights, Inc., welcomed the Interchurch Center to the Heights where it will join "a unique assemblage of cultural organizations" including Columbia University—over which Dwight Eisenhower formerly presided—Barnard College, Juilliard School of Music, International House and Union Theological Seminary.

The Center stands across the street from famed Riverside Church and within a few blocks of the Cathedral of St. John the Divine, both Jewish and Union Theological Seminaries, Teachers' College, St. Luke's Hospital and Corpus Christi Roman Catholic Church.

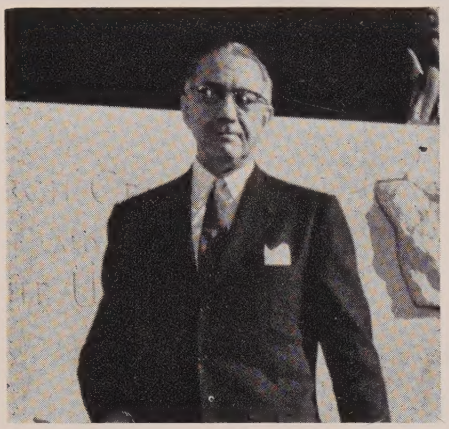
Mr. Rockefeller predicted that Number 475 Riverside Drive, the address of the Center, will soon be well-known throughout the world. He brought the best wishes of his father, John D. Rockefeller, Jr., who provided the site for the Center and also gave $2,650,000 toward the building. It was further financed by a first mortgage of $12,650,000 plus $4,500,000 loaned, $500,000 contributed by eight participating agencies and $1,500,000, of which $665,000 has been secured in 27 gifts.

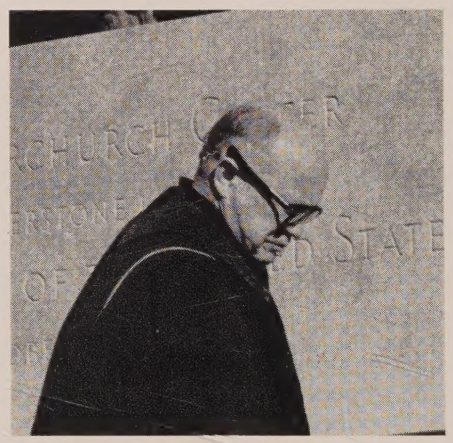
A check for $300,000 for the Chapel was presented by Mrs. Charles Ulrick Bay, president of the Bay Foundation and chairman of the executive committee, American Export Lines. This gift was made in memory of the late Mr. Bay, former U.S. Ambassador to Norway, and as a tribute to Dr. and Mrs. Norman Vincent Peale.

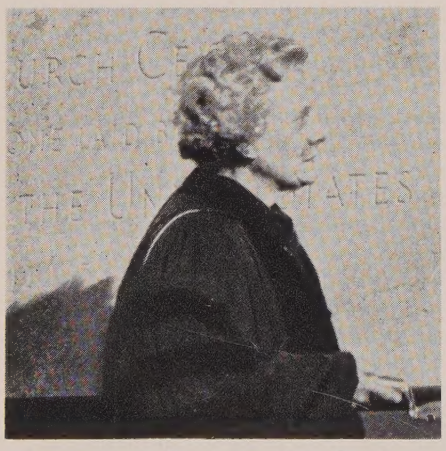
The day's ceremonies opened with a carillon recital from Riverside Church, by Dr. Kamiel Lefevere. The musical prelude of choral and instrumental numbers was sponsored by the Hymn Society of America and directed by Rev. George Litch Knight. Participating also were the Minisink Drum and Bugle Corps of the New York City Mission Society, under the direction of Wilbert Burgie, and a 75-member handbell ringer ensemble from five churches in the Greater New York area, directed by Dr. Doris Watson, of Staten Island.

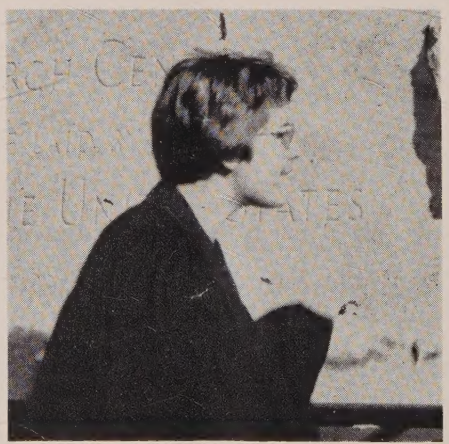
At the head of the solemn procession that swung down the Drive were the Cross and an open Bible. Then came world-famed statesmen, distinguished educators, churchmen, captains of industry and—for the first time in such a procession—the helmeted representatives of crafts at work in the Center. President Eisenhower reviewed the colorful retinue of 500 men and women from the steps of Riverside Church.

Representatives of 76 colleges, including 18 presidents, were in line with Andrew Cordier and Ralph Bunche of the UN Secretariat; U. S. Senator Jacob K. Javits; New York Lieutenant Governor George B. de Luca; Lieutenant General Blackshear M. Bryan, Commanding General of the U. S. First Army, Governor's Island; and Rear Admiral Chester C. Wood, Commandant, Third Naval District.









PERFORMING A SYMBOLIC ACT—*Top row, left*—Edmund F. Wagner; *right*—William J. Demorest; *center row, left*—Dr. Roswell P. Barnes; *right*—Dr. Roy G. Ross; *bottom row, left*—Mrs. Norman Vincent Peale; *right*—Miss Kathleen McElroy representing youth.

Bishops and pastors, YMCA and YWCA officials, World Council and National Council executives, denominational and welfare representatives passed the reviewing spot.

Rabbi Louis Finkelstein, chancellor of the Jewish Theological Seminary; Dean John C. Bennett of Union Theological Seminary and Henry Luce, *Time-Life-Fortune* publisher, walked in line as did Dr. Luther A. Weigle, Dean Emeritus of Yale University Divinity School. Dean Weigle headed the committee of distinguished scholars who translated the Revised Standard Version of the Bible.

President Eisenhower joined the procession, marching to the platform in front of "475 Riverside Drive."

Bishop Herbert Welch, for 42 of his 95 years a bishop of The Methodist Church, pronounced the invocation. Dr. Edwin T. Dahlberg of St. Louis, Mo., National Council president, and Bishop William J. Walls, senior bishop of the African Methodist Episcopal Zion Church, read the Scripture lessons. Miss Adele Addison, soprano, sang "Let Us Break Bread Together."

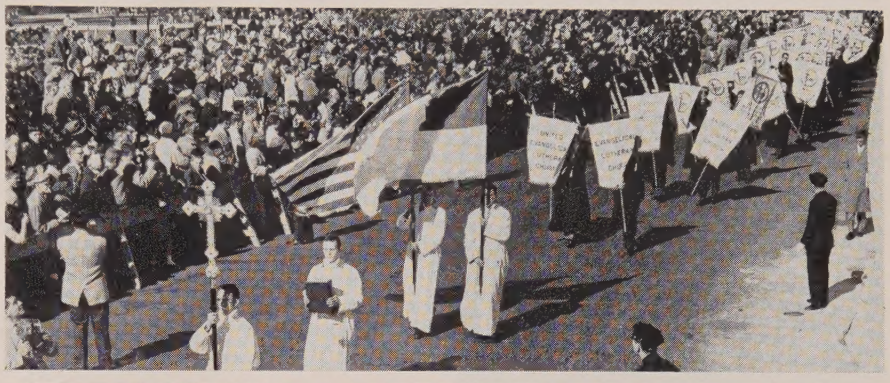
Rt. Rev. Germanos, acting Archbishop of the Greek Archdiocese of North and South America, presented the Agora stone. With the permission of the Greek government, it was brought to this country as the gift of that Archdiocese, on the suggestion of the late Archbishop Michael, formerly Metropolitan of Corinth.

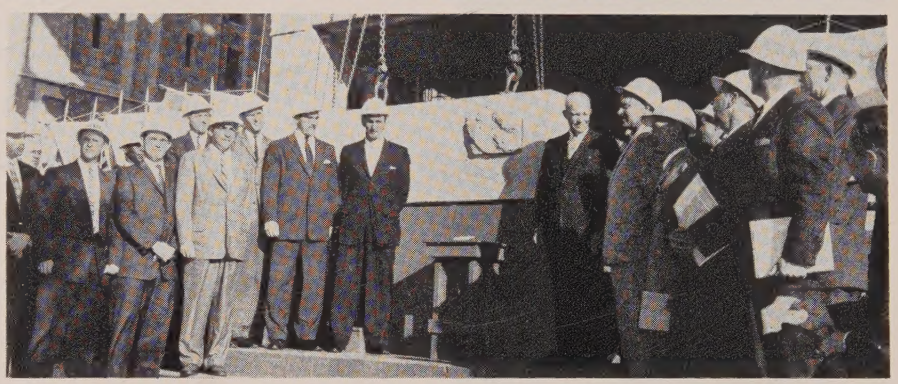
The hallowed stone was accepted by Dr. M. Forest Ashbrook, executive director, Ministers and Missionaries Benefit Board, American Baptist Convention, who presided at the cornerstone-laying ceremonies.

The simple inscription beneath the Agora stone reads, "This stone is from the Agora in Corinth where many . . . hearing Paul, believed."

Contents of the bronze box placed in the cornerstone were presented by Dr. James E. Hoffman, stated clerk, Reformed Church in America.

When the box is opened by future generations they will find a copy of the





(1) David Rockefeller greets the President. At the left, Ralph Bunche, Charles E. Wilson, Mr. Rockefeller, Dr. Edwin T. Dahlberg. At the right, Dr. Eugene Carson Blake and Dr. Grayson Kirk. (2) In the procession the cross, the open Bible and the American and Christian flags are followed by the banners of National Council and World Council communions. (3) Representatives of the building construction unions at work on the Center marched in the procession and sat on the platform. (4) The crowd was estimated at some 30,000 people. (5) Among churchwomen who were present at the ceremonies, left to right: Mrs. W. Murdoch MacLeod, Mrs. Ida M. Patterson, Miss Ruth Woodsmall, Mrs. Harper Sibley and Miss Emma Jessie Ogg.

Revised Standard Version of the Bible, the title-page signed by all living translators; many original documents having to do with important church mergers of recent years, including plans of union, constitutions and by-laws and statements of faith; also historic papers telling of the establishment of councils of churches at the local, state, national and world level; the increase of mutual understanding in matters of faith and order; the united ministry of compassion carried out by the churches; and the strengthened fellowship of Christians transcending class, race and nation, loyal to one Lord.

The burden of these enclosures for posterity emphasizes the very values which Paul preached as he stood in the Agora at Corinth so many centuries ago.

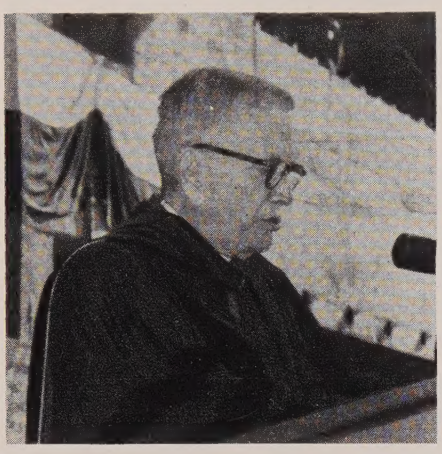
When the President had troweled the Agora stone he stood aside, smiling as six representatives of different bodies each wielded a trowel. They were: For the Interchurch Center — Edmund F. Wagner, chairman, board of trustees, and William J. Demorest, chairman, building committee. For the World Council of Churches—Dr. Roswell P. Barnes, executive secretary of the U. S. Conference. For the National Council of Churches—Dr. Roy G. Ross, general secretary. For the women of the churches —Mrs. Norman Vincent Peale, treasurer, United Church Women and trustee of the Center. Lastly, a winsome 17-year-old, Miss Kathleen McElroy, national secretary, United Christian Youth Movement, performed the ceremony for the youth of the churches.

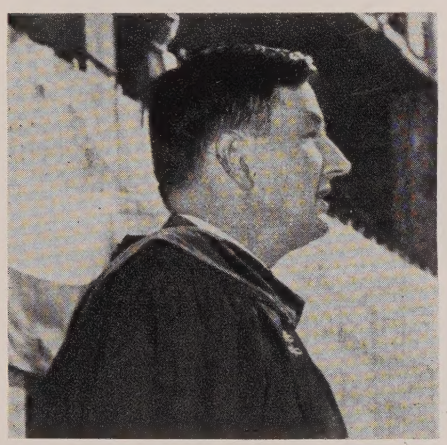
Trowels were presented to President Eisenhower and to Mrs. Bay, Dr. and and Mrs. Charles Malik, David Rockefeller, Dr. Sockman and Mr. Francis S. Harmon, vice-president of the Interchurch Center and a vice-president of the National Council of Churches, and to representatives of the 37 communions.

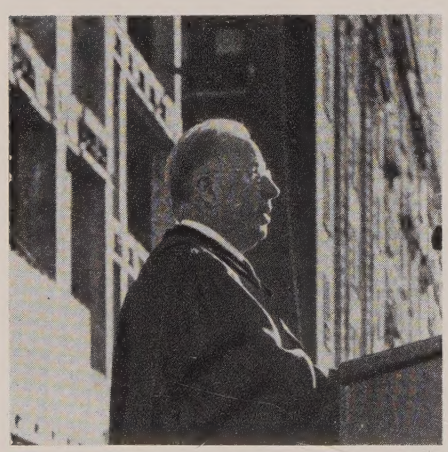
The beloved minister emeritus of Riverside Church, Dr. Harry Emerson Fosdick, pronounced the closing prayer and the choir of that church sang *The Hallelujah Chorus* from Handel's Messiah. Then President Eisenhower was escorted to his waiting "bubble-top" car to carry him to the airport, and thence back to the White House. Dr. Dahlberg and Dr. Eugene Carson Blake, stated clerk, United Presbyterian Church U.S.A., and former National Council president, accompanied the chief executive to the airport.

Future generations visiting the Interchurch Center may read on the cornerstone at the southeast corner of Riverside Drive and 120th Street the words:

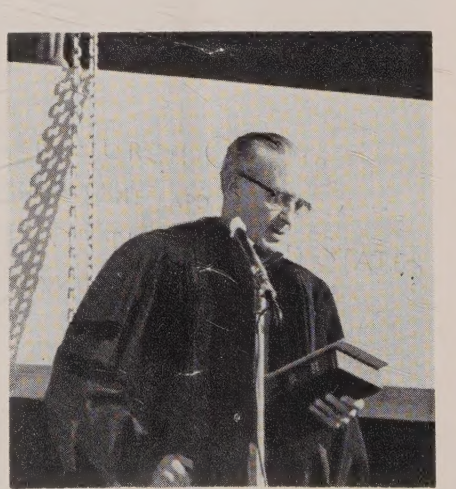
"The Interchurch Center
Cornerstone laid by
The President of the United States
October 12, 1958 A.D."



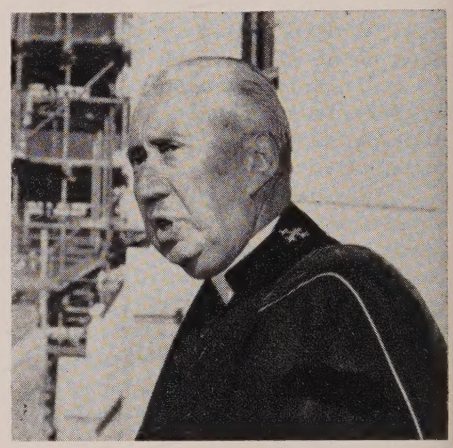


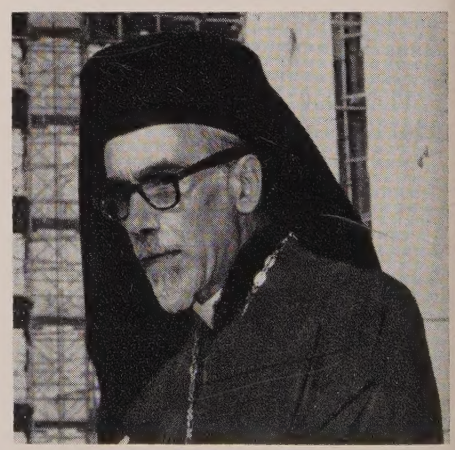


(1) 95-year-old Bishop Herbert Welch, who gave the invocation; (2) David Rockefeller, who made an address of welcome; and Dr. Harry Emerson Fosdick, of the Riverside Church, who made the closing prayer.



Dr. James E. Hoffman, stated clerk, Reformed Church in America, presents documents for bronze box to be inserted in cornerstone of the new Interchurch Center.





(1) Dr. Charles Malik of Lebanon, president of UN General Assembly; (2) Dr. Ralph W. Sockman, Christ Church (Methodist), New York; (3) Bishop Germanos, Greek Orthodox, who presented the stone from the Agora in Corinth.

Some Statements on Church Union

"...the union of American Christianity would electrify the world and accelerate the trends toward union in every continent. We speak with the authority of experience...."

—written by Bishop G. Bromley Oxnam, The Methodist Church, and signed by all the Bishops of the Church.

"...with some conspicuous exceptions, the churches were seeking, in 1958, to bear a common witness and to make clearer the unity given to them by Jesus Christ. I believe that this spirit, deepened by a better theological and historical understanding, will produce more unions as the years go on, but perhaps more important, will lead the churches to closer fellowship, intercommunion and cooperation...."

—Rev. Eugene Carson Blake, stated clerk, United Presbyterian Church in the U.S.A.

"...Today denominations are finding increasingly areas where they may cooperate without reservation. They respect conflicting interpretations of Christian belief. They engage in scholarly revaluations of doctrine and we think that when complete unity comes it will be on the basis of sound theological foundations...."

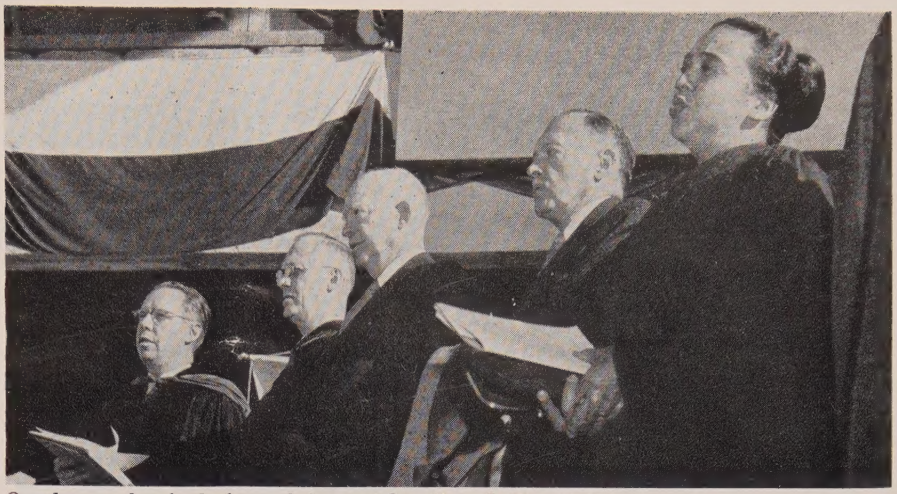
—Rev. Oscar A. Benson, president, Augustana Evangelical Lutheran Church.

"...Although this movement (of unity within Christianity) is in its infancy, good results are definitely noticeable. Further progress in unity will be entirely dependent on our unity with Christ. The barrier to Christian unity is selfishness...."

—Most Rev. Leon Grochowski, prime bishop of the Polish National Catholic Church.

"...Working together in such enterprises as evangelism and social action, kneeling side by side in prayer and worship, being enriched as we listen to each other in proclaiming the Gospel, we find it daily more embarrassing to deny to one another access to the same Table of the Lord...."

Rev. James E. Wagner, president, Evangelical and Reformed Church.



On the speakers' platform, left to right: Rev. LeRoy Brininger, assistant secretary for administration; Dr. M. Forest Ashbrook, American Baptist Convention, who presided; the President of the United States; Dr. Grayson Kirk, President of Columbia University, and Miss Adele Addison, soprano soloist, who sang "Let Us Break Bread Together."

Dr. Fosdick's Closing Prayer

Eternal God, creator of the universe, maker of our bodies, Father of our spirits, we seek Thy benediction. To Thee and to the service of Thy children we dedicate this building. Use it to Thy glory in the years ahead. Establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.

Like a city, set upon a hill, that cannot be hid is this Center, whose cornerstone we have laid today. We thank Thee for the Christian unity it symbolizes and for the opportunities of world-wide service which it enshrines. Grant us vision and wisdom, generosity and devotion, that in our use of the high privilege here given us we may not fail mankind or Thee.

For Thy Church universal we pray, grateful for the saving heritage of faith and hope which she has handed down to us, but penitent also for her failures and mistakes. Oh God, Thy Church might have saved the world its tragedy, had she been more true to the gospel she preaches and to the Master she adores! Enlarge our vision now, deepen our conviction of Thy gospel's everlasting truth, help us to rise above our divisions, unite us in dedicated service to the world, and, all the more because satanic violence threatens to destroy us all, strengthen our faith in those spiritual forces, for which Christ stands, which alone can bring salvation to mankind.

For the peace of the world we pray. Cast down, we beseech Thee, the evil forces that destroy goodwill and set the trap of enmity whereby our children shall be caught again in the steel teeth of war. For wisdom to seek peace and pursue it, for faith and character to use aright the vast powers which man now holds in his unworthy hands, we pray. And to that end we would dedicate anew ourselves and our churches to the service of our Lord. Amen.

The crowd presses around the denominational representatives who were given trowels. Left to right: Bishop Bohdan, Ukrainian Orthodox Church; Bishop Zoltan Beky, Hungarian Reformed Church in America, and Bishop William J. Walls, African Methodist Episcopal Zion.

A Freshman Looks at the Council's General Board

By BETSY BARNES

WHEN, during my freshman year at college, I tramped back and forth to the library to study the documents and reports of the Evanston Assembly of the World Council for a term paper on ecumenicity, I never dreamed I would have any closer relationship to the ecumenical movement than through my local church or my city council. Now, at the ripe age of 19, I find myself not only involved in the ecumenical movement among youth, but also the youngest member of the National Council's General Board!

"How in the world," you ask, "did a 19-year-old college student from Nashville, Tenn., become a member of such an important body as the General Board of the National Council?" Well, I'm not quite sure myself how it all happened.

In St. Louis

My first experience with the National Council was the General Assembly held in St. Louis in December 1957. I had been asked by the United Christian Youth Movement and the Division of Christian Life and Work to attend the assembly as a consultant. The opening session, with its procession of official representatives from the 34 Protestant and Orthodox communions sent a thrill up my spine. My feeling of awe was heightened as I listened to Dr. Eugene Carson Blake discuss our Christian faith and our oneness in God. At the evening worship service the St. Louis Symphony Orchestra brought a candlelight festival of hymns and carols.

The assembly moved forward at a rapid pace. I was much disgusted at times because I could not be in at least two places at once. In the meetings of the Division of Christian Life and Work I gained an entirely new picture of the church at work in the life of our nation. I was beginning to catch a glimpse of the magnitude of the Church's witness around the world; to see it reach out through social and political and economic action to strengthen and build a Christian world. Then, as a climax to the entire General Assembly, I discovered I had been officially elected to the Division's executive board and to the National Council's General Board.

BETSY BARNES

Following the St. Louis Assembly, I once again trod the path to and from the library to study the ecumenical movement — this time not for a term paper — rather to gain a clearer conception of the work being done in this country and abroad through the ecumenical movement. The study seemed to take on new meaning. I was no longer abstractly a part of the National Council; now I was a voting member of the General Board. As I studied the Council's organization, my understanding of the Christian mission became much more profound. Concepts emerged from the realm of the abstract into the reality of dollars and cents spent, action completed, dividends and progress accomplished. I began to learn the names of the leaders of the Council, the officers, the executives, who belonged to which department, and what was done by each.

In New York

Ten weeks passed quickly, and the middle of February I excitedly climbed on another train bound this time for New York, for the executive board of the Division of Christian Life and Work and the General Board of the National Council. As I sat in the meetings my brain was clicking like the wheels of the train that had sped me to New York. I could not think quickly enough to catch all the implications of what was taking place around me. While officially representing the Division of Christian Life and Work, I also felt that I must represent the Disciples Brotherhood and the United Christian Youth Movement which had been partially responsible for my appointment. Hence, much of what happened in that February board meeting was translated into various summer meetings in which I participated.

The orientation process was well on its way, but the youngest member still felt that she had a lot of growing and learning to do before she was ready to aid in determining Christian direction and action. As I studied how I could best work through the General Board and represent those who were sending me to board meetings I began to realize that all this was affecting every phase of my life. It was strengthening my personal faith; it was vitalizing my witness; it was giving new direction to my contribution to local church programs; it was broadening my understanding of what can be accomplished through organized national program; and it was developing my understanding of the world Christian task!

In Minneapolis

If the St. Louis Assembly was inspiring, if the New York board meetings were exciting, the Minneapolis board meetings were a humble, prayerful, growing experience. As I talked to Galen Weaver, chairman of the National Migrant Committee, about the possible role of Christian students in the migrant ministry; as I talked to Dr. Kenneth Maxwell, Department of International Affairs, about the role of youth in world peace and order, in the nuclear-space age, in disarmament, and the Near East crisis; as I discussed with Dr. Roy Ross, general secretary, my own frustrations and concerns about the plight of American churches in organizing, planning and carrying through effective and vital Christian witness, I came to the sudden realization of my responsibility as a Christian in the world today: my responsibility to study, to choose, to decide, to act; my responsibility to advance the Kingdom of God; and I suddenly became ashamed that it had taken such an unusual privilege as

(*Continued on page* 22)

After 1800 years of division the world now witnesses

The Tide of Christian Unity

By Henry Pitney Van Dusen

THOSE of us who live under the shadow of recent events always lack perspective rightly to appraise their significance. Future historians, looking back in a perspective which is not ours, are likely to fasten upon the last century and a half as the period of most notable advance in the whole two millenia of the Church's history. The life of the Christian churches in the world during the last 150 years has been marked by two major developments. It is these two developments which give to this period a character as distinctive and as distinguished as any previous "great age" of Christian faith — the Early Church, the Middle Ages, or the Reformation.

One of these developments has been a movement of expansion, of extension. Its aim has been to extend the reach of Christian allegiance to the farthest limits of the earth, so that Christianity might become what it had always been in profession but had never been in fact — a *world* religion. The other has been a movement of consolidation. Its ultimate goal has been the coordination and unification of the multitudinous and diverse branches and agencies of Christian influence into an effective organism, so that the Christian Church might become in truth what it had always been in ideal and had never been in reality—a *World Community*. The movement of expansion, in its major expression, is the Christian world mission. The movement of consolidation is the effort after Christian unity.

A World Religion

The upshot of these two developments is twofold:

In our day, Christianity has become a world religion. Here, especially, historic perspective is essential.

The Visitor from Mars who had chanced upon this planet at the dawn of the nineteenth century would hardly have entertained good hopes for the future of Christianity. For more than a century previous, in both faith and life the Christian Church had suffered deepening strain, sterility and loss. In area after area of the world's life to which

This article is based on an address given by Dr. Henry Pitney Van Dusen, president of Union Theological Seminary, New York, when the Upper Room Award was presented to Dr. Samuel McCrea Cavert for "his unique service in the field of world Christian fellowship through his leadership in the interdenominational and ecumenical movements."

Christian missionaries had ventured in the preceding era of vigor and extension, their struggling young churches had died or shrivelled to inconsequence. In Japan, Christianity had been driven wholly underground. In China and India, it struggled to maintain a precarious toe-hold. Moreover, Christian missions were usually spiritual adjuncts of European military and economic domination. Christianity was still quite definitely a Western, a European, faith. Its fate as a world religion appeared linked to the future of European conquest.

Even in Europe and America, the Christian churches were suffering retreat. This was the age of Rationalism and Romanticism, when the prophets of doom for Christianity raised dominant voices. We Americans hold a false view of the strength of religion at the time of the founding of this nation. It is true that the early settlers came here largely from Christian motives. But at the period of the Revolution and the Constitution, the Church had sunk to a level of relative inconsequence.

Such were the condition and outlook for Christianity at the beginning of the nineteenth century. These were the facts that could hardly have failed to impress any visitor to the earth. We may imagine our hypothetical Man from Mars, as he turned away to return to his planetary habitat, leaving a message of condolence for a religion which had once seemed to promise so much, and yet which at that day seemed fated for inconsequence and possibly for extinction.

Now let us imagine this same Martian traveller returning to the earth in the year 1958.

By now, Christianity had become the professed faith of the Western Hemisphere. In the Pacific basin, the continents of Australia and New Zealand and certain of the lesser islands were inhabited by predominantly Christian populations. In Africa, Christianity had worked inland from the seacoasts to establish sizeable and vigorous churches among the native tribes. Indeed, at least some beginnings of a firmly founded indigenous church were to be discovered in every principal country on the face of the earth with the exception of three—Nepal, Tibet and Inner Mongolia. Perhaps most noteworthy of all, among the most advanced peoples of Asia, those most deeply rooted in ancient and mature Oriental cultures — India, Japan, China—the Christian Movement, although numbering in its membership an insignificant minority of the populations, was now flourishing under the ever more vigorous leadership of native Christians whose influence upon national thought and life was all out of proportion to their numbrs.

Thus, Christianity had become, for the first time in the nineteen centuries of its history, a world religion. Implicit in that fact are two others. Christianity had become in our time "a universal faith." For to be recognized as "universal" it is not necessary that a religion shall have claimed the adherence of all men, but that it shall have demonstrated its capacity to claim the allegiance of all sorts and conditions of persons of every race and nation, from every type of cultural background and at every level of advance. In that sense, Christianity has become potentially a faith for all mankind. The other implication is that the Christian Church has thus become potentially a world community — the first and only truly world community which this planet has ever known.

Christian Unity Effort

What of the companion development —the movement of consolidation, the effort after Christian unity?

Here again, only when recent events are set against their historic background

can their significance be rightly appraised. To be sure, the ideal of Christian unity is as old as Christianity itself. Ever since Jesus, on the last night of His life, suggested that His followers' relations to Him and to one another should be as intimate, as necessary, as those of a vine and its branches, ever since the Apostle Paul likened the Church to an organism, its many members differing in character and function but together forming One Body, the ideal of Christian unity has commanded the allegiance of every sincere Christian, and Christians have spoken of the Church as the Body of Christ.

But what does history show? There was not a single century in the first fifteen which did not witness at least one new, major and permanent rupture within the Body of Christ. Since the Protestant Reformation, divisions have multiplied at the rate of scores each century to the present shocking total of nearly 250 different denominations in this country alone. The same centuries achieved exactly one instance of church union—a reunion in 1415 of two separated branches of what we now call the Roman Catholic Church. In brief, for close to 1800 years, the practice of Christians in the matter of the unity of Christ's Church almost precisely contradicted their profession.

Then, about a century and a half ago, a counter-tendency began quietly to set in. It was on the eve of two of the great recent world church conferences that Sir Ernest Barker wrote a letter to the London *Times* which began with this striking statement: "Our century has its sad features. But there is one feature in its history which is not sad. That is the gathering tide of Christian union." Sir Ernest's figure of the tide is well chosen. It is as though, about 150 years ago, powerful surface-currents which, all through the preceding eighteen centuries, had been separating Christians into ever more numerous and often mutually antagonistic groups had gradually given place to deep under-surface tides which, all through the past century and a half, have been drawing the leaders of those same churches (always excepting the largest, the Church of Rome) closer and closer together until today the greater part of the leadership of Protestant and Orthodox Christendom is more fully one — in understanding and mutual trust, in fellowship and common planning, even in organization for common action—than has been true of Christianity at any previous date in its history.

It is important to note that this tidal movement of Christian unity has been pressing simultaneously along many channels, and two in particular: on the one hand, the actual joining of previously separated churches or what we call *church union;* on the other hand, *church cooperation or federation* through the creation of councils of churches and other organizations in which different Christian communions join forces not only for consultation and fellowship but also in united action—in local communities and cities, in counties and states, in nations, across the world.

Church Union

Two pairs of historic contrasts may serve to make vivid and concrete how unprecedented and far-reaching both of these developments in Christian unity have been.

a. We have said that the first eighteen centuries of Christian history record at least one new major permanent schism in the Church in each century and, since the Reformation, scores in each century; the same centuries achieved exactly one instance of church union. The past 150 years have seen some new denominations come to birth—how many, how important, how permanent, we cannot yet say. But, much more noteworthy, this past century and a half has been marked by no fewer than 100 full and permanent unions of national denominations. Some, to be sure, were reunions of churches of the same type which had separated earlier through a "family quarrel"—for example, the union of the main branches of Methodism in the United States. But many have been interdenominational in character — for example, the United Church of Canada, and more significantly, the Church of Christ in Japan and the Church of South India.

In summary, Christian history records —in the first 1800 years, one church union; in the last 150 years, over a hundred *church unions!* This is the first contrast, the first vivid illustration of the "gathering tide of Christian union."

Church Cooperation

b. However, the other aspect of the Christian unity movement may, in the end of the day, prove to be more significant—the movement of *cooperation and collaboration.*

Let me give another historic contrast. If in 1795 our Man from Mars had visited this earth, he might have travelled its length and breadth without discovering a single organization or group, in a local community or in a nation let alone on a world scale, which united Christians of different communions across denominational lines.

Today, there are uncounted thousands of interdenominational bodies. They begin with councils of churches in cities and towns—over 1000 of them in the United States alone. Then, county and state councils of churches. And in at least 30 lands, national councils of churches. Also, hundreds of interdenominational projects—schools, universities, hospitals, theological seminaries, especially among the Younger Churches. All this varied and bafflingly intricate structure of Christian cooperation and union reaches its copestone in two world bodies —the International Missionary Council and the World Council of Churches.

In summary, Christian history records, in 1808, hardly one interdenominational association, even for fellowship or counsel; in 1958, thousands carrying forward no small part of the churches' most important pioneering work. That is the second contrast, further tangible evidence of the "gathering tide of Christian union" in these recent years.

The Ecumenical Movement

Through most of the past century, each of the two major developments pursued its own course, with little conscious relation to the other. In the past decade, they have deliberately drawn closer and closer together until today they constitute two intimately related and well coordinated arms of a single organism. It is this inclusive organism in its two phases which is what we mean by "ecumenical Christianity" or the "ecumenical movement," for "ecumenical" means precisely worldwide and united. Today plans are well advanced to join their two major world bodies— the International Missionary Council and the World Council of Churches— into a still more inclusive unity.

Lastly, how significant is the worldwide movement of the Christian Church in this year 1958?

It would be an exaggeration to say that the only rays of light piercing the gloom of our world's present outlook come from the Christian movement or to overestimate its possible influence upon the forces which have shaken the world's security and threaten its peace.

On the other hand, it would be no less grievous a mistake to minimize the significance or underestimate the influence of this world Christian movement. There is nothing else like it in the world. There has been nothing which can even be compared with it. No other movement has ever spread so rapidly and widely in so brief a period of time. No other allegiance holds today, or has ever held, the loyalty of so large a number and proportion of the human race— about one-third of mankind. There is

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Ban on Birth Control Advice Is Lifted

By **Hubert A. Elliott**

NEW YORK'S 1,700 cooperating churches gave a dramatic demonstration this summer of their effectiveness in mobilizing public opinion when fundamental rights are threatened.

These churches, constituting the Protestant Council of the City of New York, waged a vigorous defense of the right of physicians to advise birth control when the health of a patient in a public hospital is threatened.

Protestants showed their strength when on September 17 after a two-months-long controversy over New York City's policy (or lack of it) on birth control in municipal hospitals, the Board of Hospitals by vote of 8 to 2 directed the hospitals to provide "medical advice, preventive measures, and devices for females . . . whose life and health . . . may be jeopardized by pregnancy."

By adopting this policy, the Board of Hospitals:

- Met the request of the Protestant Council's board of directors that municipal hospitals provide for treatment of patients "according to those proper and accepted therapeutic practices which are deemed necessary for the health of the patient and which are acceptable to the patient";
- Reversed the July 16 ban of Hospitals Commissioner Morris A. Jacobs on birth control therapy in city hospitals;
- Cleared the way for the adoption of a similar policy in other city departments;

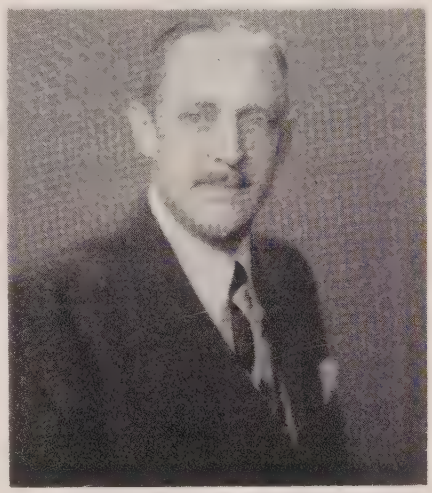
The long-simmering medical-religious controversy came to an "angry boil," as *Newsweek* put it, when in late July "The Protestant Council of the City of New York turned on the heat with a complaint that Dr. Louis Hellman, a King's County Hospital physician, had failed to provide a contraceptive device for a Protestant diabetic woman for whom pregnancy would have been fatal."

Dr. Hellman then revealed he had acted on orders of Hospitals Commissioner Jacobs.

The Roman Catholic Archdiocese of New York came out in support of Dr. Jacobs and declared that any artificial method of birth prevention is immoral and a violation of the natural law ordained by God.

The Protestant Council insisted that birth control or planned parenthood practiced in Christian conscience fulfills rather than violates the will of God.

The major denominations, ministerial associations, hundreds of individual Protestant ministers, borough divisions of the Protestant Council, Planned Parenthood, and other religious (including Jewish), medical, and civic groups rallied to the Council's assertion that there was no legal or moral reason for the arbitrary ban. At the same time, the Council pointed out that it in no way "intended to suggest that persons of non-Protestant faiths are necessitated to accept such medical treatment."



Arthur A. Atha, the council's Christian social relations department chairman.

The Council's department of Christian social relations, expressing "concern for legal principles, civil rights, and moral issues involved in the ban, requested a special meeting with Commissioner Jacobs to discuss the city's policy. He refused and later turned down a second request on the grounds that Mayor Robert F. Wagner was studying his report on the controversy. A third request that the Board of Hospitals hold a special meeting also was denied.

Meanwhile metropolitan newspapers, notably *The New York Times, The World Telegram,* and *The New York Post,* headlined the Council's fight and gave editorial support to the Council's position that persons of "Protestant background and faith should not be deprived of accepting medical therapeutic information and practices."

As the moral indignation of the non-Roman Catholic community increased, nation-wide interest focused on the Protestant Council through coverage by wire services, radio and television, and national news and denominational publications.

Finally, on August 8, Dr. Jacobs met with a special committee from the Council's Christian social relations department to hear the objections of the Protestant community. At this time he agreed to relay their objections to the Board of Hospitals at its September 17 meeting.

Meanwhile, on September 10 the Protestant Council's board of directors. meeting for the first time since June, unanimously adopted a resolution that supported the stand of the Christian social relations department, cited New York State Penal Code sections that make birth control therapy permissive, and called on the Board of Hospitals to lift the arbitrary ban imposed in municipal hospitals by Dr. Jacobs.

On the eve of the "showdown," *The World Telegram* editorialized: "Frankly, we cannot see how Dr. Jacobs and the Board of Hospitals, when they review the situation, can justifiably reach any conclusion except that what is lawful throughout New York State must also be lawful in municipal hospitals."

The Board of Hospitals reached just such a conclusion. And Commissioner Jacobs promptly announced the new policy would be put into effect as soon as possible.

At long last, belated recognition of the Protestant and Jewish position on accepted medical practices was given by Dr. Jacobs and the Board of Hospitals. Thus the city's ban on contraceptive therapy in municipal hospitals was scrapped—an unwritten ban that the New York Academy of Medicine (some 3,000 physicians) had for 12 years pressed the city to abandon.

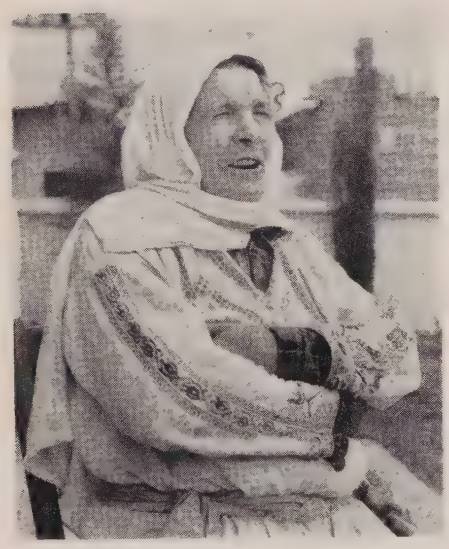
The controversy settled, Attorney Arthur A. Atha, Christian social relations department chairman, expressed appreciation to the Board of Hospitals for the "consideration given the Protestant position" and said the newly-adopted policy "can meet the needs and recognize the religious convictions of all the people." Mr. Atha also said the Protestant Council "will continue to have an

(*Continued on page* 25)

Hubert A. Elliott is executive secretary of the Department of Public Relations of the Protestant Council of the City of New York.

Class in an established agricultural center with instructor.

Refugee children who have never known any other home than camp.



Refugees are proud—some fiercely so.

Some unusual experiences in filming the new movie "Mid-East Profile"

JUST for the record, let me say I've done my share of shooting in the Middle East. For three springs in a row, I've banged away with my trusty camera at people and places in that end of the world for various branches of the National Council family.

Let me warn you before you jump at the chance to go on one of these expeditions that photographing the Middle East is no picnic.

Discount all the natural hazards of getting good pictures—light so intense your exposure meter runs off the scale; shadows so deep you need flash bulbs (the blue kind that match daylight) for your color pictures, even outdoors. These are problems for the technician to lick.

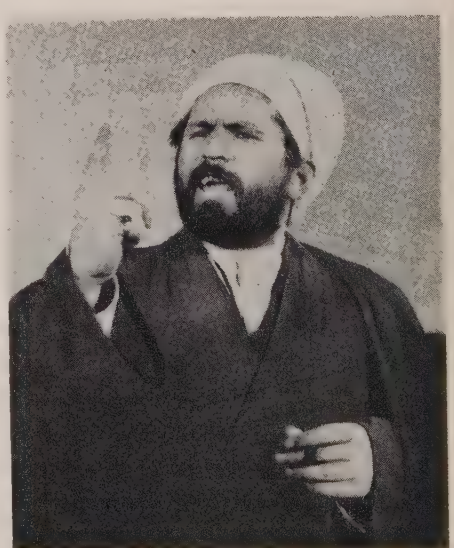
The human element is what makes it difficult. Say you're shooting the Via Dolorosa in Old Jerusalem—the street which presumably is the way Christ went as he carried his cross to Calvary's hill. Simple to photograph—minus people. But assume that you'd like to include a donkey clattering down the steps of the street, driven by a long-robed Kaffia weaving man who looks as if he had stepped out of the Bible. Then the fun begins.

Maybe it will be a nearby shopkeeper who has been watching you all the while. He'll explain that it isn't fair to photograph only degrading sights. And while you try to explain why you think such a picture will be pleasing to viewers back home—the old man and his donkey go by unphotographed.

You retreat to a quiet corner of the Old City hoping to shake the convoy of small boys who have joined the fair. There, rounding a corner, comes a woman, basket of fresh-picked grape leaves in one arm, her child straddling her left shoulder and holding on to a colorful headpiece. She wears a much embroidered black dress, long, flowing and graceful. Ah, here is color—beauty—the exotic Middle East at its best. Camera comes to eye-level, exposure computed and cocked. But before you map the masterpiece, your accompanying crew shout distracting stage directions. They yell in Arabic, the woman sees you—darts into a doorway, drawing her headpiece over her face.

Lest I be disowned by my many Arab friends who labored so hard to help us get what we needed in spite of such handicaps, let me hasten to say there are good reasons why so many difficulties face a photographer in the Middle East today.

Part of the difficulty is the strong religious belief of the people. Desert Moslems do not want their pictures taken. I've never understood the full import of



"We don't need your church. Why not quit trying?" says this Moslem, with emphasis.

SHOOTING IN THE MIDDLE EAST

By ALEXANDER FERGUSON

The author, a Congregational minister who is director of films and film television for the Council's Broadcasting and Film Commission, goes into action, complete with native headdress.

it, but it seems to have something to do with "no graven images," which is one of their commandments, too.

Then again, it is not seemly for a woman to be photographed because Arab women are always sheltered—kept out of the public eye. About the only pictures we got of Moslem women, with full cooperation, were those with attractive babies. Make friends with the baby; get it to smile and coo at you—then you can shoot pictures of the baby *and* mother to your heart's content—as long as the husband and father isn't about. Once we found two ladies drawing water from a well alone near a deserted road. We found them willing to discuss having their pictures made. They were even a bit flattered that we singled them out, but after much talk between themselves, they refused to let us photograph them. Their husbands would not like it they said. When we suggested that the husbands need never know, they still demurred, saying that wasn't fair. Of course, they must tell their husbands!

There are equally good reasons why street scenes including donkeys and the like are taboo. The Arabs are a proud people. Many feel that they have fared badly at the hands of the Europeans and Americans in recent years. They claim that their enemies have often used such photographs to prove that they are still a backward and unprogressive people with no place in the twentieth century world. And probably they are right. Even the average American would grumble if a visiting photographer took pictures only of the slum areas of our cities.

This pride becomes particularly acute when you set out to picture the plight of the refugees. The 900,000 human beings who were either driven out when Israel was born, or fled, or at any rate arrived mainly in Jordan and Lebanon have gone through a heart-breaking ten years. They, too, are proud, some of them fiercely so.

Just to enter the camps requires a special permission that you must secure in person at the Capitol. This mysterious paper — written in Arabic by one who must have been at least a five-star general, is no guarantee at all that you can make the pictures you need. It merely opens the non-existent "gates" of the camp.

Once inside, you call on the camp director. He, too, is polite but noncommittal. Maybe the elders won't agree. But at length a time is set and

Family hearth in a refugee camp

Mosque of Omar, Jerusalem

you doze in your car awaiting the hour. Your interpreter (ours by the way, was a wonderful young fellow, best left anonymous for political reasons, but indispensible to our expeditions two years in succession. Whatever I am today—Mid-East wise I owe to my interpreter) briefs you carefully on protocol. You must proceed leisurely—talk a lot before you say anything. You must drink the Turkish coffee offered you, and smack your lips as you drink.

Finally the "committee" meeting on permission to photograph the camp is under way. The small talk seems pleasant. You wish you understood it. The going gets tougher when the coffee comes. It is a bitter brew in a sweet sort of way. For a black coffee lover, it is an abomination. Sickly sweet, complete with goat's milk.

Innumerable cups later, small talk gone, your interpreter seems to be growing hot under the collar. You begin to hear words like "Israeli", "Eisenhower" etc. You wish still harder you could understand. You explain again—about the program of the churches in America who work so diligently through Church World Service; that your government does *not* contribute $250,000,000 annually to Israel, that it is the contribution of American Jews, and so on and on. Finally the air clears. You can get the pictures you need.

Of course it doesn't end there. The same scene takes place with every individual and family you pick.

In one camp it was the head man himself who posed for us—and ably too. We got his whole family — wife and three children who had been born in camp and knew no other home — to subject themselves to hours of posing. In "Exiles in the Holy Land", the filmstrip we made for Church World Service, you can see them all cooking, eating etc. The old "Muktar," as he is called, proved a wonderful subject.

Another day we didn't fare so well. We were shooting a sequence in a Lebanese camp for "The Long Stride," the film on refugees Church World Service now distributes. All arrangements were made. But during the night apparently they had reconsidered. At any rate, when we arrived, twenty stalwart men were lined up across our path to say "no." The camp director was embarrassed. The cameraman thought he might prospect about — take a few long shots — maybe without people. We hated to waste the whole morning.

He set up his camera only to discover, right across his field of view—the twenty stalwarts in a straight line, staring into his camera, stern-faced and determined. We held a conference and decided we'd best beat a graceful retreat.

However, our cameraman figured he could get just one shot. He set exposure and focus—aimed as if to take the line of watchful gentlemen in front—then whirled to shoot in the opposite direction.

As the rocks bounced off the crew and camera, we withdrew unharmed but

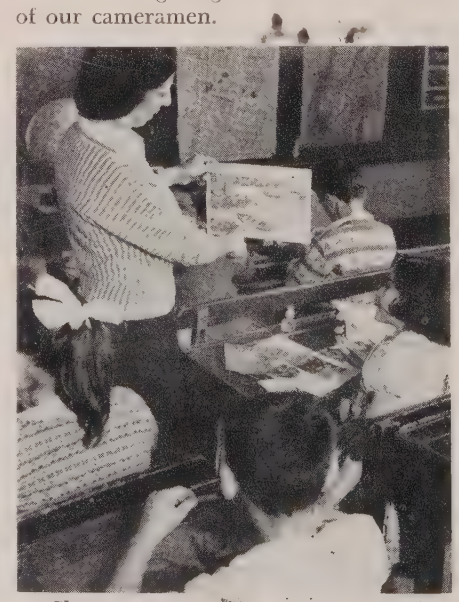
Time for gossip while they wonder and wait

shaken. Maybe we'd be able to shoot another day.

Sometimes it wasn't just rocks. More than once we looked down the barrels of loaded and cocked rifles. Once we were in a shepherd's camp far out in the middle of the Great Rift which is the valley of the Jordan River and the Dead Sea. Apparently one Sheik demurred because we took pictures of one of his camels.

He came striding toward us—making the air blue with language we couldn't understand yet comprehended none the less. That's when we determined to dig foxholes near all photographic sites and station one crewman with a camera out of the way so he could get pictures of the massacre when it occurred.

Sometimes the hazards were ludicrous rather than dangerous. We were working at the Presbyterian Rural Life Center in North Lebanon one day, shooting demonstration scenes for "Mid-East Profile" when a goat got enamoured of one of our cameramen.



Christian elementary school, Beirut.

When all was ready to shoot, the cameraman bent over his view finder. The goat placed its head carefully and began pushing ever so easily. Gradually it increased the pressure. The cameraman trying to preserve a perfectly good take—waved and shouted—eyes never leaving the view finder. The goat leaned harder and over went cameraman, tripod and all. I'm positive that old goat smiled. The cameraman didn't. In fact he scrambled up, union card in hand, to show me that the Guild protected its men from dangerous working conditions. Either that goat went or he did.

In conclusion, let me be serious lest I lose the good friends I know and honor in the Middle East.

The average American has known little about the Middle East, cared little about the struggles and difficulties that plague its people. The events of the last few years exploded upon us with great suddenness. We know now that probably not in our lifetime will there be a lessening of the tensions which threaten to plunge the region into war at any moment.

Whatever the cause, one of the great issues in which our nation does have a responsibility is the resolution of the refugee situation. Leave off the questions of ultimate blame or wrong, justice or injustice. Unless some solution is found, almost a million men, women and children face only hopelessness—hunger—helplessness. The Arab world alone cannot solve the refugee problem. Imagine receiving an influx of people into the United States equivalent to half its total population and you see the difficulties raised.

Certainly this is an issue churchmen must face. We have struggled for ten years through agencies like Church World Service to help the United Nations Relief Agency keep the refugees alive—to maintain a minimum diet, provide clothing, meager education and opportunities.

Everyone grants that this "keeping on" cannot go on forever. Certainly nations which can invent and finance atomic fission, maintain living standards which are the envy of the rest of the world—can sacrifice enough—care enough—to seek a permanent solution. It will require much effort — much prayer—much work. God grant it may be done—soon!

"Mid-East Profile," 16 *mm. sound motion picture in color and black and white, was cooperatively sponsored by* 11 *member communions of the National Council and produced for the Council's Commission on Missionary Education by Film Productions International under the supervision of Mr. Ferguson.*

THE "BEAT" GENERATION?

German girl finds adventure but no "beat" Americans in North Carolina work camp

Eva-Renate Schmidt, an ecumenical youth visitor from Germany, participated in the ecumenical work camp at Swannanoa, N. C., the past summer.

After completing her theological studies in Berlin, she was ordained a "Vikaren" of the United Church of Baden. As a member of the staff of the Evangelische Akademie there, her special responsibility was for work with young women in industry. In January, she will assume leadership in the social work department, area of Industrial Relations, at the national headquarters for youth work in West Germany.

The Ecumenical Youth Visitor program is a joint undertaking of the Youth Department of the World Council of Churches and the Committee on Ecumenical Voluntary Service Projects. Miss Dorothea Kimmel of Austria and Mr. Antoine Nicodet of Switzerland are also here under this program, not only participating in ecumenical voluntary service projects and United Student Christian Council conferences, but also in denominational programs, both national and local.

By EVA-RENATE SCHMIDT

AFTER being in the United States for three months and meeting and talking with many young Americans and living with them in a work camp, I question very much whether they really are a "silent" and a "beat" generation.

The much-discussed "Teddyboys" in England, the "Halbstarken" (half-strong) in Germany and the "Hoods" in the U.S.A. are part of this generation and an essential key to its understanding. The fundamental desire for adventure and risk, the more or less conscious disappointment that life today is too secure, too unadveuturous and too overprotected finds an outlet in pinching a car just for the thrill of it, driving it 30 miles—if possible, through a town—and getting caught by the police.

This desire for adventure is closely connected with the pre-suppositions of the majority of the young Americans who came to the ecumenical work camp at Swannanoa, N. C., in which I participated this summer. They came with a more or less expressed drive for commitment which had the same roots as lie back of the Teddyboys' adventures.

Because we were dissatisfied with a life which is too bourgeois, we wanted to do something extraordinary. Because we had an uneasy feeling about a society in which money rules — and most of us will find ourselves involved in various money-making businesses—we wanted to work at least for a short period without being paid. A lot of people thought we were crazy, since we even paid our own travel and living expenses. But this was one of the excitements — we had to pay for the privilege of working!

We young people very often do not know who we are. We have a lot of unanswered questions, and sometimes we don't even know the questions to ask. It is pretty dissatisfying to live with such a vague attitude toward life. Also, we often find it difficult to understand what service to God really means. There are a lot of conventional words which

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Ecumenical work campers at Swannanoa, N. C., a project of the Fellowship of Southern Churchmen, were surprised to discover how much real hard labor "helps clear the air."

Memorandum from the desk of DR. DAHLBERG

ONE of the most rewarding experiences of the past summer was the baptism of two men, one old and one young, at a morning service of the church where I am pastor.

While I must describe this scene in terms of the Baptist fellowship to which I belong, I am sure all will understand the ecumenical spirit in which I do so.

The first candidate for baptism was 82 years old. A successful insurance salesman, tall and erect in spite of his age, he had never been a member of any church. He had been converted half a century ago in a Billy Sunday meeting. It had been a very genuine Christian experience except for one thing. He had never followed up his profession of faith by baptism and membership in the church. This had weighed upon him with a sense of guilt and uneasiness as he grew older. He had in his reading of the New Testament come to the conclusion that church membership was a part of the Christian witness. On his own initiative, therefore, he came and asked if I would baptize him.

It was a profoundly impressive service. Some months earlier he had had an operation on his throat which enabled him to speak only in a whisper. I explained this in advance to the people present. As I stood in the baptismal waters with this aged saint of God, and in answer to the question "Do you confess Jesus Christ as your Lord and Saviour?" he wispered the words, "I do," the congregation was hushed with a sound of solemn stillness. Then I baptized him. Rising from the baptismal waters he walked out of the baptistry slowly, feebly, but with great dignity. After the service his face was radiant with joy. He is now a faithfully attending member of our church.

The other candidate was a Jordanian Arab — a college student who hopes to be a writer. A man of brilliant mind, he, too, has had a profound experience of the new birth in Christ, and serves as one of the most active leaders of our young adult group.

What made this baptism especially significant was the fact that this particular Sunday was at the darkest hour of the crisis in the Middle East, following the revolt and assassinations in Iraq. During the course of his baptismal instruction he had said to me, "When I was a student in Jordan, I played around with the Communists. Not that I ever belonged to the party, or had any real sympathy with Communism. It was just that I was one of a group of young idealists who were ready to accept anything that gave promise of lifting my countrymen out of their poverty and despair. Gradually I became disillusioned with the Communists because of their materialistic philosophy. Since I have come to know Christ as my personal Saviour I have the same passion for social justice as before. But now I recognize that whether in Jordan or Japan it is not Communism but Christianity that is the hope of the world."

Evangelism is still the primary work of the Christian church. It is also the most joyous work. Much debate goes on as to the most effective form of evangelism. Let us never become lost in controversies as to the priority of one method above another. Rather let us pray that whatever the method, we shall be unceasing in our efforts to bring men and women to the foot of the Cross in surrender to the will of God.

It is to be hoped in this connection that the National Council of Churches will increasingly become a flaming center of evangelistic power among the churches. The entire nation is looking to us for such a rallying of the forces of the Gospel that our American culture shall be shaken to the very center.

As Jitsuo Morikawa has so ably pointed out, this means that we must engage in a complete re-study of the content of our faith, with a view to recovering the sense of urgency and authority that inspired our fathers. We should give the most earnest heed to Dr. Morikawa's warning against the ever-present temptation to particularize our evangelism. How quickly we become the adherents of a preferential gospel, welcoming only those of our own kind — our own race, our own economic status, nationality, social standing, or doctrinal views. Either the Gospel is for all, or it is for none. All the way from Little Rock to Quemoy the invitation still stands:

"Whosoever will, may come."

EDWIN T. DAHLBERG

A Prayer for the UN

Eternal God our Father, who in the beginning of Thy creation brought order out of chaos, we pray that Thou wilt bring quietness and peace upon the earth in our time. Forgive us our wrong attitudes toward other races and nations. Inspire an effective spirit of penitence among us. Banish the fear and hunger and drives for power which impel us to arm ourselves against each other. Fill our hearts with humble compassion for the impoverished peoples of the earth, that they may the better rejoice in Thy goodness and believe in their fellowmen.

We thank Thee that in the United Nations Thou hast created an instrument whereby we may bring these things to pass. We praise Thee for victories already won for humanity. As the delegates from all continents continue to plead their cause in this great world forum of world understanding, we ask Thy counsel for them. Direct the statesmen, scientists, journalists, news commentators, religious leaders and other interpreters of the events of the hour, civilian and military, that they may excite a spirit of confidence rather than of terror, and of good will rather than of contempt and hatred. Dedicate us to the massive reconciliation necessary to our survival in the Nuclear-Space Age. Thus may we enter into the vast dimensions of Thy wisdom and love, and witness the coming of Thy holy kingdom among the nations. In Thy name. Amen.

Prepared by Dr. Edwin T. Dahlberg, President of the National Council for use in connection with the Thirteenth Anniversary of the United Nations. Similar prayers were prepared by leaders of the National Catholic Welfare Conference and the Synagogue Council of America.

Churches Meet New Disasters

On two successive days in mid-September, Church World Service received cables telling of two new disasters in the Far East. The first was from Pakistan reporting 600 villages devastated by flood; the other from Korea, with the news that the shacks of 15,000 Han River refugees had been swept away in the worst flood in 25 years.

Authorization was immediately given to transfer $5,000 to Pakistan and $25,000 to Korea.

All available reserve stocks of food, clothing and medicines were immediately rushed to the disaster area from CWS supply depots in Karachi.

The emergency grant of $25,000 to the Han River area in Korea will help build 50 permanent concrete block multi-unit houses for refugees along the lines of the Hong Kong self-help project.

Interpreting the Christian Mission

THE mission of the church is the obligation of every Christian, every congregation. It is the nature of Christian faith and life to make the Gospel known so that others may be persuaded to accept its truth. One clear evidence of this mission has been the missionary outreach of the churches. In one deminsion it has carried the ministry of the Christian community to the frontiers of our own nation. Since the discovery of America, home missions have served people in the name of Christ among Indian tribes, on newly settled frontiers, in isolated mountain communities, or among special classes or groups of people not readily assimilated into the normal congregations.

The other dimension of this missionary outreach has been to all other parts of the world. Foreign missions from America and Europe in modern times have assisted in planting the evangelical church in almost every nation of the world. This movement in the last two centuries has claimed the interest and support of many church people and has been served by thousands who dedicated their lives as Christian missionaries.

When viewed in light of the principle that the mission of the church is the obligation of every Christian, home and foreign missions have been too much the special interests of some devoted people, some enthusiastic, "mission-minded" congregations. Missions have altogether too frequently been electives in the work of the church for women's missionary societies, professional missionaries, or other enthusiasts.

Furthermore, congregations or individuals who have supported missions projects remote from their own vicinity have frequently been blind to their own missionary opportunity right at home, even in their own lives. This failure may sometimes vitiate the good efforts elsewhere; it certainly diminishes the effective ministry of the whole church.

The conclusion must be that interpretation and education regarding the Christian mission dare not remain an elective interest. Every congregation and every church member needs to understand and participate in the Christian mission to the world. Moreover, the home and foreign mission situations have been undergoing far-reaching changes. At home the familiar frontiers of the past are rapidly being replaced by a different set — the rapid growth of cities, the population increase, the social and cultural challenges for Christian faith. Around the world, the mission now is carried on in many newly free countries where nationalism runs high. The Christian people of other lands, through their own churches, now share the missionary task. These and many other factors create an entirely different situation than that faced by earlier missionaries. Everywhere the mission requires re-study and careful evaluation. In it all, the obligation of Christian people is increased, not diminished. In light of all these factors, we American church members need to be informed and alert, need to play our parts in the Christian world mission.

A Family Affair

THE month of November brings more than the usual number of reasons for us to think of our stewardship of God's gifts. It is the time of harvest. It is the month of Thanksgiving. Now, sights on every hand tell us that "the earth is the Lord's, and the fullness thereof, the world and those who dwell therein."

When we consider God's goodness to us, our hearts turn to Him in gratitude. It has been so since Bible times. The early Hebrews acknowledged the Lord's bounty by bringing offerings of the first fruits of the fields and of the flocks to His sanctuary. They wanted to show their thanks in a way which would require real sacrifice on their part.

Today, we Christians also recognize our indebtedness to the Great Giver. When we are admitted as members of Christ's Church we solemnly affirm that we will support it with our presence, our prayers, our service and our means. We promise that we will be good stewards of that which has been entrusted to us.

This stewardship is the keystone in our arch of Christian living. It is a practice which has been too often half hidden in a haze of misunderstanding. We seem to take for granted that all church members understand and practice it. But certainly this assumption is not justified.

We commonly think that stewardship is limited to thoughts about God's material gifts to us. Like the early Hebrews, we know that we should make thankofferings to Him. They offered olives and wheat, while we bring dollars and cents. Of course, we know that our stewardship includes our time and talents as well as our treasure—these three, but in November, we are inclined to think, the greatest of these is treasure. As a matter of fact, "your money is you." It is that which we get in exchange for the exercise of our time and talents. Our use of it: that is the question.

November is the month when a very large number of our churches conduct their Every-Member Canvass programs. Now, they are offering their members the opportunity to share in helping extend Christ's Kingdom in our world, through their support of the program of His church.

In November, the pledges which many of us will make to our churches will be "the same as last year," or a little more. We want to "balance the budget." But no great blessing will result. We will be doing only that which is our duty. Some persons, however will do more than this.

A significantly large number of church members are

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The CHURCHES WORKING TOGETHER

SURVEY LOCAL COUNCILS' INCOME

A recent survey of the income of state, city and county councils of churches shows that in 1957 the total income was $11,631,279, an increase of 8.2 per cent over 1956. Of these, state councils with paid leadership received 18 per cent more than the previous year while city and county councils got 11 per cent more. The largest single source of state council income was the budgets of denominational member-churches, with individual contributions second. For city and county councils, the third largest source of income was Community Chests, United Funds and other designated funds for welfare.

The income range of state councils with paid leadership was from a high of $220,676 in Kansas to a low of $2,903. City and county councils with paid leadership ranged from a high of $539,534 to seven with less than $1,000 each.

Gains more important than those indicated by dollars were cited by Rev. John B. Ketcham, executive director of the NCC's Office for Councils of Churches:

much less reference to "the" council and more to "our" council;

a definite "sense of mission" among member churches working together through a church council;

greater participation in council programs, the high quality of man and woman power elected to councils by member churches and a growing determination to present "a united witness to the community."

PHILADELPHIA MINISTERS BRIEFED

A "Police Briefing for Clergy" program is being sponsored by the public relations department of the Greater Philadelphia Council of Churches and the Police Department of the city. The purpose of the program is to give ministers a greater understanding of the work of the Police Department.

For the first session 92 Protestant clergymen were invited—four from each of the 23 police districts. Additional sessions will be held in coming months until all the ministers have had an opportunity to share in the briefing. In order to participate, a minister must give the entire day to the program.

"In this age of increased delinquency," says Rev. David W. Gockley, secretary of the Council's public relations department, "thoughtless criticism gets us nowhere. We need to know what is being done by the police and find ways by which Christian influence can be brought to bear most effectively upon the problems."

PASTORAL CARE IN N. Y. HOSPITALS

Of the more than 900,000 persons who each year crowd the hospitals and institutions of New York City, it is estimated that eight out of nine do not receive any form of pastoral care.

Through the department of institutional ministry of the Protestant Council of New York, in cooperation with the city government, the denominations provide a Protestant ministry. Fifty-four employed chaplains and 137 volunteers conduct an extensive program of pastoral care in 125 hospitals, city prisons, homes for the aged, and other institutions.

More than 624 musical programs are presented each year by the Hospital Music Service of the Council in veterans' and general hospitals, homes for the aged, and institutions. Some 130 professional musicians volunteer their services to present a year-round program of healing therapy to the sick and aged. In addition, seven church choirs, eight vocal quartets, two folk dance teams and an instrumental trio cooperate in the presentation.

RELIGIOUS CENTER FOR NAVAHOS

The Utah Council of Churches will provide furnishings and equipment for the new religious center at the government's Inter-Mountain School in Brigham City, Utah.

The Center, built with funds appropriated by the Board of National Missions of the United Presbyterian Church in the USA, will be made available to all Protestant groups for their student programs. There are some 1,200 Protestants among the 2,400 young Navahos at the school.

The director of the Center, Eldon Coffman, will work closely with the pastor of the Community Presbyterian Church in Brigham City and with religious workers assigned to the federal boarding school by the National Council's Division of Home Missions.

NEW MEXICO HAS NEWEST COUNCIL

The organization in September of the New Mexico Council of Churches brings the total of church councils to 871. This includes state, city and county councils with paid or voluntary leadership in the continental United States, Alaska, Puerto Rico and Honolulu.

The new council is headed by Rev. Archer Anderson, whose office will be in Los Alamos, site of the government's atomic laboratories.

A Family Affair

(*Continued from page* 17)

now asking themselves, "What does Christ want us to do through His Church in the new year?" That is very different from saying: "What did we do last year?" And people are seriously considering, "How much can I give to share in furthering Christ's work here in America and around the world?"

Why this change in our habits of giving? Because of a clearer understanding of Jesus' teachings of stewardship. The Master did not regard His disciples as mere servants working for Him. He raised them to the plane of personal friendship.

This insight, which is new to many of us, does not automatically bring new vitality into our stewardship practice. Another truth which is slowly dawning upon us is that "people give, not as they are able, but as they understand." We do not spring into action when we hear an abstract exhortation to do good. But when we hear specific reports that half the people in our world cannot read, that millions suffer from curable diseases, that other multitudes are hungry, while we have a vast surplus of food, and that so many have not yet heard the Good News of God's Love, we want to do something about it.

Now, in November, the opportunity to do something about it is presented to us in a very tangible form. About us are an unusual number of reminders of God's goodness to us. And when we stop to consider, we know that none is so great as the privilege of becoming "fellow workmen for God."

Twentieth-Century Pioneers

By **Robert T. Handy**

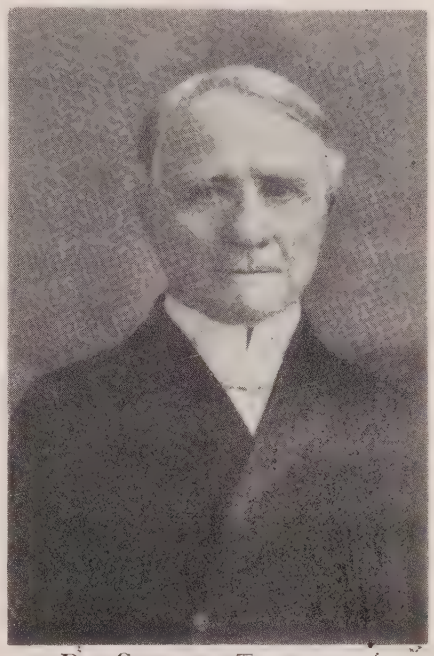
THE Fiftieth Anniversary of the Division of Home Missions of the National Council of Churches this year naturally calls attention to the beginnings of modern cooperative home missions fifty years ago. 1908 — what a year it was for interdenominational Christianity in America! Some progress had been made before then, of course, but that year marked the beginning of a new era in American Protestantism. In March the Home Missions Council was organized, in November the Council of Women for Home Missions, and in December the Federal Council of the Churches of Christ in America.

Though it was fifty years ago that the twin Home Missions Councils — parents of the present Division of Home Missions — were founded, the lines of development that led to 1908 can be traced back into the previous century. One of the most important of these lines stretches back to the middle of the nineteenth century, to a lonely road in Wisconsin along which a ten-year-old lad rode with his family to a new home far from his native Pennsylvania. The boy dropped a prized possession, but it went unnoticed until a young Presbyterian missionary rode up on horseback with it. This was the beginning of a warm friendship between young Charles L. Thompson and Rev. W. W. McNair.

In later years, it was McNair who pressed the claims of Christ on the young man, and guided him to answer the call to the ministry. After Carroll College and Princeton Seminary, Thompson served a "home missions pulpit" in Wisconsin, and then went on to a series of distinguished pastorates, climaxing with the Madison Avenue Presbyterian Church in New York. In 1898, Dr. Thompson was elected secretary of the Board of Home Missions of the Presbyterian Church in the United States of America. It was not then an enviable post. The board was in debt and home missions, which had been so successful in winning the frontier, was facing a serious crisis of readjustment with the closing of the frontier.

The New Home Missions

Thompson's answer to the crisis of home missions was *specialization,* to meet twentieth-century needs. His board was reorganized into specialized departments: Workingmen's, Immigrant and City Work, Indian Missions, Church and Country Life, Mexican Work. This twentieth-century pioneering proved to be "just the thing," and most of the home mission boards of the land followed suit. But the most creative thing that



Dr. Charles Thompson

Charles Thompson did was still to come. He was convinced that competition between denominations — a competition that multiplied churches in some localities but neglected others — must go. He took part in the series of steps leading to the organization of the Federal Council of Churches, and at the same time he took the initiative in getting home missions leaders together. After several years of preliminary work, the Home Missions Council was organized in New York (March 6, 1908), and he was named president, a post he held until his death in 1924.

The "new home missions" in which Thompson was so central was resolutely evangelical, true to the genius of its past, though generally liberal in tone. It was also sure that in the twentieth century a relevant home missions had to be social in focus, cooperative in approach, and informed by the use of scientific survey and research technique. Not without some inner battles, the home mission and church extension boards of most of the leading evangelical Protestant denominations of the land accepted to some degree the "new home missions" and joined the Home Missions Council.

The lines that converged to form the Council of Women do not go back quite so far, because the women's boards themselves were young. Most of them had been founded in the 1870's and 1880's as part of the larger general movement of women for greater independence and autonomy. They too, at the turn of the century, saw the need for cooperation among themselves, and reached out to form regional interboard committees. In New York on November 20, 1908, the cooperative thrust climaxed in a national organization, the Council of Women for Home Missions.

The two Councils immediately set to work to deal with three central problems. How could American Protestants be made more aware of the significance of home missions and be encouraged to participate in the work? How could religiously neglected areas by churched, and the situation in overchurched localities be rectified? How could the Gospel be most forcefully presented to America's minority groups?

These problems have proved to be stubborn and persistent, but the twin Councils effectively helped Protestants to confront them and to deal more adequately with them. Such instruments as Home Missions Weeks, study books, Neglected Fields Campaigns, survey bulletins, and "demonstration projects" helped the denominations to see and face the needs in fresh ways. And very early, the two Councils learned that the coordinators needed coordination too— they began to meet together for mutual planning as early as 1911. They also found that cooperation "at the top" was not enough. Their work in the field planted seeds that later grew into significant state councils of churches.

Plowing New Ground

As they sought to lead Protestants in cooperative home missions effort, the Councils themselves steadily grew. Modest in budget and with only part-time staff in early years, they increased in membership, income and staff as their value was tested and proved. For a dozen years they were principally centers of mutual planning and discussion — and many felt that they should become no more than that. But the alert members of the Council of Women

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for Home Missions in 1920 recognized a new need, and in meeting it they opened a vast new frontier for cooperative home missions.

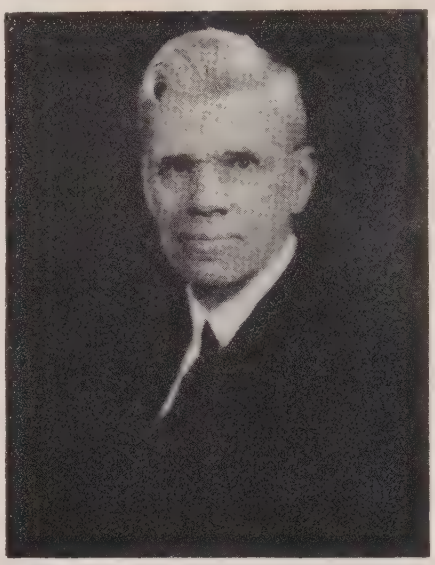
They saw that the plight of the American migrant worker was a desperate one, and that migrants were greatly in need of religious and social assistance. They launched a program that was soon to become one of the most conspicuous jewels in the home missions' crown. Years before the migrant problem came to the attention of the general public and the governmental agencies, Council workers were there, preaching, teaching, healing, helping. Thus the Councils actively entered the field of missionary operations, for here was a work that could be done much better cooperatively than separately.

An important part of denominational home missions effort had gone into Indian work for many years. In their early days, the Councils functioned in this area chiefly as a help for the denominations, also providing them with a united voice at Washington. Soon after the migrant effort was undertaken, however, it was found that at the government boarding schools for Indian youth there was a great opportunity for religious work directors under interdenominational sponsorship. Soon a number of such directors were at work under Council direction and support. As these new frontiers were developed, the Councils continued their planning and publication work in the many other areas of home mission concern — the West Indies, Alaska, immigrants and cities, Spanish-speaking peoples, Orientals, Jews, rural America, the intermountain area.

Taking Stock

As the Home Missions Councils approached "voting age," it was realized that it was time to "take inventory," to restudy the entire home missions enterprise. To keep up with the dynamic pace of life in the twentieth century is not easy, and procedures and structures that are admirably serviceable in one decade may be a positive liability in the next. So was launched the Five-Year Program of Survey and Adjustment. It was a period of self-study, featuring a great Home Missions Congress at Washington in 1930, and climaxed by the publication of a massive report, *Home Missions Today and Tomorrow*, in 1934. William Adams Brown of Union Theological Seminary explained that the Washington Congress was for American home missions what the famous Jerusalem Conference of 1928 had been for world foreign missions.

These achievements, however, cannot hide the fact that the years from 1928 to 1934 were difficult years for home missions, years of waning enthusiasm and dwindling budgets — "seven lean years" indeed. Some Americans were boldly saying that the days of home missions and church extension were forever ended. Some of the more extreme theological liberals questioned the evangelical basis of home missions, and the social emphasis became separated from the religious. But home missions leaders took the opportunity of crisis to re-emphasize what had sometimes been forgotten in the 1920's, that the basis of all true Christian mission is in the Gospel.



Dr. John McDowell

Charles Thompson had left the earthly scene by this time, but another remarkable man gave strong leadership in these dark years. John McDowell knew well how to deal with adversity. As a boy of eight he had gone to work in a Pennsylvania coal mine. Five years later a mine accident robbed him of an arm, and left the other permanently injured and with only two fingers. Determined to get an education, the young man struggled through Mt. Hermon Academy, and then, at Princeton, became a crack tennis player.

Entering home missions service, McDowell had a brilliant career, and came to the presidency of the Home Missions Council at a difficult time. He blended evangelical fervor with social passion, and was able to lead cooperative home missions to face the difficulties with a renewed spirit. The extensive work of the Councils had to be curtailed in certain areas, yet significant new starts were made, as in the founding of churches under interdenominational auspices at the sites of some of the great governmental building projects of the 1930's, and in providing advisory services for churches planning to construct new buildings.

Unifying the Unifiers

In the later 1930's, the Home Missions Councils put great stress on the social concerns of home missions—especially in the migrant and Indian programs, but also in new work in rural areas and in the city slums. At the same time, they worked for further consolidation of Protestant home missions effort. The "master lists" recorded areas in which there was duplicative missions work, stimulating genuine reforms.

But the emphasis on consolidation proved to be a two-edged sword that cut at the consolidators themselves. Why *two* "coordinating Councils?" It became harder to defend their separate existence—the anomaly of duplication in the unitive agencies at the same time that they were seeking to end duplication became more and more obvious. In 1940, the Home Missions Council and the Council of Women for Home Missions merged as the Home Missions Council of North America. The new organization listed its objects systematically, gathering up the experience of the years in saying:

The objects of this organization shall be:

1. To promote fellowship, conference and cooperation among national or general missionary organizations representing the Christian Churches and doing work within the territory of the United States and Canada;
2. To conduct such phases of cooperative missionary activity as may be agreed upon;
3. To assist its member organizations in the promotion of the whole cause of Home Missions in the churches;
4. To represent the Home Missions interests in relation to other cooperative organizations and in such national movements as it may be desirable to promote interdenominationally.

How timely the merger was! For the "dynamic decade" of the 1940's was to see the greatest and most complex migration in the history of the American continent. This new migratory movement, sustained, stimulated by the crisis of war, was quite different from those of the nineteenth century, to be sure, but it did mean as before that vast new areas were swiftly settled and had to be churched, it meant that American Christians had to become "again pioneers." Pioneers not only in new settlements and suburbs, but also in the inner city where churches had once been but from which too often they had fled.

One of the most painful episodes in the migrations of the war decade was

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Grandpa's Bible and Our Own

By J. Carter Swaim

A REPORTER has recently raised the question whether our grandfathers knew the Bible better than we. No final answer can be given. Statistics are non-existent and the evidence is ambiguous. The best we can do is to examine certain areas where data can be obtained and comparison is possible.

It may be doubted whether the Bible plays as conspicuous a part in the lives of our national leaders today as it did in the lives of the founding fathers. Charles Thomson, Secretary of the Continental Congress, spent his spare time translating the Greek Bible into English, and in 1808 published his own version of the Scripture. The first English Bible printed in America was the Atkins Bible, edited by Robert Atkins. It appeared in 1782, and in the same year Congress passed a resolution calling for its use. In 1803 Thomas Jefferson, while in the White House, and, as he tells, "overburdened with other business," purchased copies of the New Testament in English, Greek, Latin, and French. From these he cut selected portions totaling 162 pages. The sayings of Jesus he placed in parallel columns and had the whole bound in morocco, thus producing a personal harmony of the Gospels, from which he used to read each evening before retiring.

It is customary for our presidents still to take the oath of office with a hand placed upon the Bible, but it is difficult to think of any national leaders at the present time who have quite the interest that Thomson and Jefferson had in Bible study. It is significant in this connection to note that Senator Fulbright, decrying the current American interest in material goods, recently wrote that our nation was stronger and more influential when it was poorer, but "when its leaders, for the most part, were deeply religious men."

Place Names

Place names drawn from the Bible dot the countryside of the land we inherited from our fathers. Those who came out to America were determined that it was to be "a plantation of religion and not of trade." Accordingly, they found Biblical names for many of the places where they chose to dwell. When the Pilgrims came to Massachusetts, they were in hunger and want until the Indian Squanto brought them food and drink, helped them with their fishing, showed them how to plant corn, and gave them seed. The Pilgrims remembered how long ago one had appeared as it were from nowhere: "Melchizedek, King of Salem, brought out bread and wine" (Genesis 14:18).

Thereupon Salem became the name of their town, and namesake Salems have sprung up in at least 27 states. Vermont has its Jericho and Long Island its Babylon. Pennsylvania has not only Lebanon and Mt. Lebanon but also Bethlehem and Nazareth. Maine, Ohio and Tennessee are among the many states that have places named Bethel. Little Egypt, New Canaan, and East Palestine all appear on maps of America — not to mention countless sites named Pisgah, Ebenezer and Mt. Moriah!

These were names our forefathers gave. Do we turn to the Bible for help in naming our new communities; In recent years our society has established several cities, none with names remotely associated with the Scripture. Our generation has founded Boulder City, Oak Ridge, and Levittown. Since the atomic bomb was fabricated at Oak Ridge, we might have found an appropriate name for it not in the Bible, but in John Bunyan, and called it the City of Destruction.

Inventions

One area of the common life has to do with inventions. What is the spirit in which they are made, and what cause, if any, are they made to serve? In a room in our national Capitol there is a plaque bearing this inscription: "Through this window passed the wire that carried the first official message — 'What hath God wrought!'—transmitted from this room to Baltimore, Md., by Samuel F. B. Morse on the 24th day of May, 1849." Telegraphic communication was thus opened with a quotation from Numbers 23:23.

Are present-day inventions launched in such a spirit? It is difficult to think of one. When two Vanguard missiles failed to orbit, officials decided the third could do with some help from the Supernatural. They therefore requested a slight construction change in order to permit "Addition of Divine Guidance." A St. Christopher medal was wired with great precision to the base of a gyroscope package in the second stage of Vanguard III — but this hardly suggests that our generation has a better understanding of the Bible.

Furthermore, it is a grim commentary on our common life that the room from which Morse ticked out his Biblical quotation is now sound-proofed, electronically protected, closed to the public, and under a 24-hour armed guard. This is not because of association with the telegraph. In that room the Joint Congressional Committee on Atomic Energy helped to usher in the atomic age, and still uses it to preserve some of its secrets. Would any man have the audacity to say of this, "What hath God wrought"?

Better Understanding

Regardless of knowledge of external facts concerning the Scripture, it can be stated unhesitatingly that our generation knows better than predecessor generations what God intended to say to us through the Bible. Take my own grandfather, for example. Robbed by the Civil War of a chance to prepare for the ministry, he spent six days a week in business, but gave up Sunday to studying and teaching the Bible. Most of his reading material through the week consisted of religious magazines and commentaries on the Scripture. On Sunday morning, he taught an adult Bible class in an established church. On Sunday afternoon, he went to the outskirts of town, gathering people together in a vacant store to give them instruction in the Bible.

It cannot be doubted that my grandfather took the Bible very seriously, and I have the greatest admiration for his devotion to the Christian enterprise. The Bible known to my grandfather, however, was at several points seriously misleading. Of his generation, we have to say what Paul said of some in ancient Israel: "I bear them witness that they have a zeal for God, but it is not enlightened" (Romans 10:2).

(*Continued on following page*)

Rev. J. Carter Swaim is director of the National Council's Department of the English Bible.

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My grandfather's Bible said that the Creation occurred in the year 4004 B.C. Not knowing that this was a purely man-made addition to the Scripture, my grandfather believed this to be true, and was therefore violently opposed to those who taught the scientific doctrine of evolution. We now know that he was mistaken. The Bible tells us nothing about the date of the Creation, nor about the methods which God may have used.

Perhaps for the reason that Mars prevented him from going into the ministry, my grandfather looked with veneration upon clergymen and considered them to be a race apart. He often quoted the phrase "the high calling of God in Christ Jesus" (Philippians 3:14). This he understood to be a description of the Christian ministry, from which, against his will, he had been excluded.

Since he was compelled to spend six days a week in business, he sought for all Biblical passages which might enable business to be touched with the splendor of God. One of his favorite texts was Romans 12-11: "Not slothful in business; fervent in spirit; serving the Lord." It is now seen to apply to all sorts of people — to housewives and teachers and preachers, as well as businessmen.

King James Version

We now know that at some points our grandfathers were misled by the King James Version, the only Bible that they knew. Paul did not talk about "the high calling of God", but rather about the "upward call of God." The upward call of God is something that comes to all people everywhere. No honest calling is more sacred or more honorable than any other. Whatever our vocation, God is continually summoning us onward and upward. It was right that my grandfather should make the furniture business a means of serving God. He was wrong in supposing that this was a less honorable means of serving God than giving all his time to teaching the Bible. Our generation knows, as our grandfathers did not, that the Bible does not make distinctions between the sacred and the secular.

Grandfather's Bible was misleading at another point. Although my grandfather was fiercely Protestant in his convictions, he subscribed to a Bible which supported a doctrine of earning God's favor through good works. The King James Bible says: "when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matthew 6:6). My grandfather therefore believed that if men were diligent in private prayer, God would put outward marks of approval upon them and bestow upon them public rewards. Prayer, almsgiving, and fasting were means of winning God's favor. All of these, according to the King James Bible, God will reward openly. At all three points, however, we know that "openly" was added to the Bible by a medieval scribe. What Jesus promised was that God would reward us in the way that His loved ones know.

Appearance of Evil

I Thessalonians 5:22 (KJV) says "abstain from all appearance of evil." My grandfather took this very seriously, and endeavored to live by it. Although he lived in Georgia, the land of cocacola, he would allow no one in the family to drink that beverage. For him it looked like wine and was a substitute for wine. It therefore had the appearance of evil and must be avoided. The same went for many forms of amusement. No deck of cards was ever allowed in his house. Gamblers used cards, and they had the appearance of evil. Somebody told me that his grandfather would not allow his family to have a bridge lamp because a bridge lamp was used to illuminate a bridge table, and people gambled at bridge.

I am not sorry for the strict discipline by which my grandfather lived. I do not regret the Puritan heritage which is mine. But I am sure that in this respect I understand the Bible better than my grandfather did. The RSV does not say "avoid every appearance of evil" but rather "abstain from every form of evil." Liquor and gambling are no temptations to me. These appearances of evil have not the slightest appeal. Unhappily I know, however, that this is not abstaining from every form of evil. Since every failure to love is a form of evil, I often come short.

The Test of Action

There can be no doubt that present-day knowledge makes possible for our generation a deeper understanding of the Bible than our grandfathers could possibly have had. The real question, however, is not whether we or our grandfathers knew the Bible better, but whether we are willing to act upon the truth that we know. More than once the question was put to Jesus whether other people would be saved. He never answered, but always turned the question back upon the questioner, saying, in effect, how about yourself? When he was asked whether those who perished under Pilate were greater sinners than other Galileans, Jesus answered: "unless you repent you will all likewise perish."

Our obligation is to respond to God's grace, which is made known to us more abundantly than to earlier generations. Are we as faithful to what we know as our grandfathers were to what they knew? For 25 years a man rendered devoted service as pastor in a metropolitan community. When he felt that the Bible required him to take a public stand with respect to Christ's concern about race, the congregation asked him to leave. To a supply preacher a few weeks later an officer of the congregation explained: "Our pastor took the Bible very seriously. You know as well as I do that in this day and age people just don't go for that."

Freshman

(*Continued from page* 8)

being a board member of the National Council of Churches to help me grasp the full responsibility involved in being a Christian.

I began to see the General Board as an effective tool, but only one of many effective tools, at the disposal of the Protestant churches of America. I began to wonder why we, the general public, the average Christians, do not make decided efforts to use these tools and to see that they are used to the best possible ends.

I remembered only too well my own evasion of responsibility in my local church and council. No wonder I had felt only abstractly related to such important work! And I began to feel like the very weakest link between proclamations and actions. It was I who had been too busy or too tactful to speak out in my home community against political wrongs and racial prejudice. Well, now I had made a pledge to God that I would make a contribution to the General Board, and to the Division of Christian Life and work, and to the National Council of Churches, and to the United Christian Youth Movement, and to my Disciples Brotherhood, and to the International CYF Commission. But I suddenly realized I had a much more important pledge to make: a pledge to work harder at making a contribution to my home, to my church, to my local community where the magnificent concepts of the General Board become realities and actual steps of progression in the world Christian mission.

A Broader Approach to —

THE RURAL-URBAN FRINGE

By Elsa Kruuse

How is a minister to support his family when a rural church can pay him only $1,115 a year?

What can the rural church do about the tar-paper shack people in our new rural slums?

Why are there fabulous supermarkets in every new housing development in our rural-urban fringe but hardly a church for miles around?

These are only three of 21 major concerns now being tackled by some 600 Protestant clergymen who attended the annual Convocation on the Church in Town and Country, at York, Pa., October 21-23, called by the National Council's Department of Town and Country Church.

From migrant workers and people in coal-mining and small industry areas to the unassimilated urbanites fleeing the city for a better life, these people are the concern of the churches, stressed the seminar leaders.

Suburban Revolution

In the last two decades, it was pointed out, while U. S. population grew by 25 per cent, suburban population increased by 75 per cent. In a major address on this "suburban revolution," Dr. Truman B. Douglass, executive vice-president of the Congregational Christian Board of Home Missions, discussed the ministry to these millions of "displaced" Americans. This area is a "rural-urban fringe" of non-farm and farm homes on the boundary where city services terminate, he explained.

"They soon discover," he said, "that walking on grass instead of concrete does not answer any of the profound hungers of the human spirit." The inadequacy of rural schools and churches and the lack of community-making institutions is frustrating.

In his address, which opened the convocation, Dr. Robert T. Handy, Union Theological Seminary, New York, voiced the need for a "fresh renewal movement" in the rural church. We need a broader approach to working together in this country, he said, as well as to share "our vast store of experience" with village churches in the "new" lands. He suggested calling an International Convocation of the Town and Country Church to make this broader sharing possible.

On the question of working together, Dr. Douglass stated that most of it is done by the churches only when it is a question of "bingo, betting and booze." And he deplored the denominationalism in many rural areas.

"Denominationalism," he said, "is as anachronistic in this area as a plan to return to the little red schoolhouse." Rural churches must also acquire a large measure of "sociological sophistication" in order to break down the resistance of long-time members of existing churches to the changes required if they are to serve the new community in the making.

"The role of the rural church in serving people of varied backgrounds, the bankers, writers, businessmen and office workers, is to address itself to men—not urban man or rural man, but the whole man," Dr. Douglass said.

But the church is "more than a service organization," Dr. Wesley A. Hotchkiss emphasized in a panel discussion which aroused lively comment from the floor. Secretary for Christian Higher Education of the Congregational Christian Churches, Dr. Hotchkiss has had many years of experience in the town and country church movement. Others on the panel were Rev. James E. Hankins, Methodist minister of Rogersville, Tenn.; Rt. Rev. Earle M. Honaman, Episcopal Bishop of the Harrisburg, Pa., Diocese; Dr. Robert V. Moss, president of the Evangelical and Reformed Seminary, Lancaster, Pa., and Dr. Douglass.

In the discussion of theological aspects of the rural ministry agreement was noted that the church must continue to speak out on right and wrong and that its major task is proclaiming the Gospel which is concerned "for the whole man in the whole world."

Southern States

Changing patterns in the South were described by Mr. Hankins who cited the influx of textile workers from the East and the technicians, scientists and specialists and their families now settled in new communities like Oak Ridge, Tenn.

"Newcomers are apt to ask first if the local minister is a good Joe," he said, "and they ask second about what denomination the church is."

Ministers' Salaries

The dilemma of the country minister whose church cannot pay more than $1,115 salary has not been solved satisfactorily, he continued. Subsidies from denominational headquarters seldom bring his income much above $2,000 in addition to the parsonage. This situation obviously does not attract the best-qualified men to the rural ministry, he said, urging that the churches give improvement of rural ministers' salaries top priority.

Recruiting for the rural ministry is not easy, it was agreed on all sides. The fact that many ministers are, in effect, circuit riders, serving three and four churches in some places, while "flying parsons" in Piper Cubs cover the far-flung villages of the Northern Great Plains states, indicates a Christian missionary zeal which should be better rewarded than it is, said Mr. Hankins.

The need for more well-trained rural ministers who understand the farmer's special concerns and the workings of the government, cooperative and farm bureau agencies serving him was a major emphasis in a seminar led by Rev. Ralph A. Felton, agricultural missions expert. Of each 100 student pastorates, 90 are in rural churches, he said. Describing the current trend of practice-training by seminary students in country churches, he declared it brings trained young men to pulpits which otherwise would be vacant and also encourages them to remain to build up declining parishes.

Migrant Ministry

The churches' ministry to migrant workers, said another seminar group, includes protecting the rights of these often-abused people as well as providing Bible study and church-school classes for them and their children. Support for government-financed rest hostels for migrants has been voiced by the National Migrant Ministry of the National Council of Churches, delegates learned. They were further urged to watch for infractions of federal and local laws concerning housing, sanitation and transportation facilities for America's army of migrants and to seek ways to improve them.

In earlier business sessions, the con-

(*Continued on page* 24)

Twentieth-Century Pioneers (*Continued from page 20*)

the enforced movement of Japanese Americans to relocation camps, at which the Council supervised an extensive ministry, a ministry which was later extended to help internees get a fresh start in American life after their bitter experience. Work among southern sharecroppers was launched; it grew into a well-conceived educational program for the Negro ministry.

The "dynamic decade" was capped by a second Home Missions Congress, held at Columbus early in 1950. The central purpose of the Congress was to review and appraise "the entire enterprise of home missions in the light of all the significant present conditions and trends in America and the world, and the charting of the course to be followed in the years ahead by the Home Missions agencies and by the Church as a whole in the fuller attainment of the objectives of a Christian America and the Christian world." The thinking of the theological revival and the ecumenical reformation was strongly expressed in the Congress, and helped to shape the planning for the future.

The real climax of this exciting decade, however, came in December of 1950, when the Home Missions Council of North America became the Division of Home Missions of the National Council of the Churches of Christ in the United States of America. The dynamic logic of Christian unity had once again worked out a larger coordination of the coordinators, driving together various cooperative agencies of American Protestantism, including the Home Missions Council, the Foreign Missions Conference of North America, the International Council of Religious Education, and the Federal Council of Churches.

The Division of Home Missions

As the historian looks at the Division of Home Missions as it is today, he sees how many lines of development from the past are richly preserved and extended in the present program. Forty home missions boards and societies representing twenty-two denominations are members of the Division—many of these boards (or their predecessors) were among the original partners in the cooperative home missions movement. As the Division coordinates mission work, plans strategy, develops standards, cooperates with state councils of churches and church women, deals with governmental and private agencies, and conducts interdenominational programs, it fulfills the burden laid on it by the past. Indeed, it often carries the load better than was done in the past, because as part of the National Council it is more effectively related to the many other cooperative efforts which converge on its own interests.

As it carries on its tasks in the fields of Town and Country, Urban Church, Church Building, Indian Americans, Spanish Americans, Agricultural Migrants, Alaska, and the West Indies, it continues the work of the early "twentieth-century pioneers." Its annual budget, which at more than $600,000 dwarfs what used to be available for cooperative home missions, reflects the history that has been sketched here. Nearly half of it goes for migrant work, while sizeable chunks are spent for Indian missions, for Town and Country effort, for Urban Church development, and for research.

The migrant ministry has become a vast operation. In many respects, the workers among migrants are the circuit riders of the twentieth century, using station wagons ("Harvesters") instead of horses. They come in behalf of a united Protestant witness, and work closely with local councils of churches and church women. The spirit of the ministry is recorded on a card which many migrants carry with them, which reads:

> "Wherever I am, I will try to pray and to read the Bible, by myself and with friends.
>
> "Wherever I am, I will try faithfully to go to church.
>
> "As soon as I can, I will join the church of my choice or renew my membership."

Social concerns are combined with spiritual in the whole effort, thus continuing the balance of the evangelical, the social, and the cooperative that made the Home Missions Councils what they were. In Indian work, the religious work director program, concern with legislation, and the training of Indian leadership have been continued, while experimental centers have been opened to help Indians moving to the city to make a healthy adjustment. The Town and Country and Urban Church departments seek by study, survey, publications, conferences, pilot projects, and extension work in the field to improve the level of Protestant outreach in the crucial areas of changing America. Research projects, done in connection with the National Council's Bureau of Research and Survey, include some very significant studies in church distribution and in effective city churches.

Retrospect and Prospect

When the Home Missions Council and the Council of Women began operations in 1908, fifty years ago, they sought to solve three problems: how American Protestants could be made aware of the importance of home missions, how the religious situation of neglected or of overchurched areas could be improved, and how minority groups could be effectively met with the Gospel.

The Home Missions Councils and the Division of Home Missions have done much toward a creative Protestant handling of these problems. Yet the problems are still with us. In a land in which population increase is projected at three million a year, in which it is estimated that one family in five moves every year, and in which there are continuing slum areas both rural and urban, stubborn problems emerge anew every year. The Division of Home Missions seeks to shape new solutions out of experimentation and discussion, that the Gospel may be more effectively presented in a changing America, and that churches may be strategically planted where they can do the most good.

It was a long trail from that lonely road in Wisconsin, where an alert missionary on horseback began a genuine ministry to a "moving American," to the organization of the Home Missions Councils in 1908; it has been a long but ever-widening highway of service along which cooperative home missions have moved for half a century. The spirit of the Division on its "Fiftieth Anniversary" is to remain on the new frontiers as they are thrust up by our stormy and dynamic century, that Christ may be more effectively presented to all Americans.

Rural-Urban Fringe

(*Continued from page 23*)

vocation voiced its support of a U.S. Commission on Rural Life which, if established in the next session of Congress, would be the first since 1908, when President Theodore Roosevelt formed a Country Life Commission.

The convocation heard a progress report on the first year of a three-year study of the southern Appalachian area, made possible in part by a $250,000 grant from the Ford Foundation. This study is due to be completed in 1960.

Voicing his conviction that "the churches have as big a job to do in the United States as anywhere else in the world," Dr. Richard O. Comfort summed up the three-day parley in the closing session. "Our goal must remain the adequate churching of the nation," he declared.

The 1959 convocation on the Town and Country Church will be held in Louisville, Ky. Denver, Colo., will be the site in 1960.

The Tide

(*Continued from page* 10)

no other movement or organization (if we except world-communism) which reaches into every race and nation and people, overpassing every barrier which otherwise sunders them, and binds them in a living spiritual community.

There is no other force spread widely through our contemporary world and disseminating through the whole body of humanity influence for the righting of its wrongs, the healing of its deepest maladies, the bridging of its divisions, possibly even the halting of its fatalistic descent toward conflict and chaos. There is no other agency reaching out toward every corner of the earth, toward every people and every aspect of human life—for health and enlightenment, for reconciliation and redemption. There is no other institution or movement which still holds together the shattered fragments of humanity, as an earnest to all men of what God intended the life of mankind to be and what some day the family of nations may become.

With all its divisions, its inadequacies, its apostasies, the world-wide Christian Church is today the greatest power for the uplifting of the life of humanity in its every aspect and for the building of a fairer world than this planet has ever seen. Its powerful advance with incalculable benefit to mankind, waits upon our realization of that *Fact;* for it is a fact. And then, upon our appropriate response to that fact.

NYC Council Wins Fight

(*Continued from page* 11)

interest and concern in following the implementation of the new policy."

Twenty-one days later, Mr. Atha and members of his departmental committee were meeting, at the request of the Protestant Council, with Welfare Commissioner Henry L. McCarthy to discuss the commissioner's public statement that the city's Welfare Department had no policy on contraceptive therapy for clients. At the session, Dr. McCarthy revealed he had meanwhile formulated a policy. He discussed it with the Protestant Council representatives, made changes suggested by them, and immediately announced that the medical needs of families requiring contraceptive therapy from the Welfare Department would be provided. The newly-developed policy is consistent with that of the Board of Hospitals.

Dr. Dan M. Potter, Protestant Council executive director, who coordinated the summer-long demand to make the Protestant viewpoint on the issue known, accepted and implemented in New York City-operated hospitals, viewed the outcome as "a dramatic example of what Protestant churches can do by working together through their own Council."

Praising the Council's Christian social relations department for its vigorous action, Dr. Potter pointed out that it was through such programs, created and executed by denominational representatives, that "the unity of the Church is demonstrated and made meaningful in the community."

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To Honor Council's First President

The National Council of Churches will honor its first president, Rt. Rev. Henry Knox Sherrill, at a luncheon December 4 in Chicago where the Council's leaders will assemble for a regular meeting of the General Board. Bishop Sherrill, left, is shown congratulating Rt. Rev. Arthur C. Lichtenberger of St. Louis upon the latter's election as presiding bishop of the Protestant Episcopal Church to succeed Bishop Sherrill who retires November 15 after twelve years of service. Bishop Sherrill served the National Council as president 1951-52 and has maintained an active interest throughout the eight years of the Council's life. Bishop Lichtenberger is an alternate member of the Council's General Board.

Bishop Sherrill has been further honored by an anonymous gift of $100,000 to the Interchurch Center in New York, it was announced by Rt. Rev. Henry W. Hobson at a dinner in connection with the National Convention of the Protestant Episcopal Church in Miami Beach, Fla. A plaque in the Center's west lobby will commemorate Bsihop Sherrill's service as head of the Episcopal Church for more than 11 years, as first president of the National Council of Churches (1950-52), and as current co-president of the World Council.

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For a list of literature on church building and remodeling send a card to Rev. S. T. Ritenour.

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The "Beat" Generation?

(*Continued from page* 15)

we can't relate to our lives. In this situation, we found it most encouraging and helpful to take a shovel or pick and commit ourselves to some "real" work. In the end we were surprised to discover how much hard physical labor helps to clear the air.

The camp at Swannanoa surely offered enough challenge for a serious expression of commitment. The facilities were as primitive as they could be — rough cabins, canvas beds, field mice running all over the place, no electricity or running water until the end of camp, lots of poisonous snakes (We killed seven and found under one of the cabins a nest with ten copperheads!). We worked on electricity, waterpipes and sanitary installations under the most trying conditions; we had only very simple tools and the soil was full of rocks and roots; and above all the southern sun! Our work helped to make possible the facilities for a conference center in which people from different races can come together. This center, for the work of the Fellowship of Southern Churchmen, is modest but important, and we sensed its relationship to many facets of faith, of life here and throughout the world.

You ask what importance such work camps have for the church.

1) Many work projects would not be possible without this voluntary service. The incentive for the work camps is a genuine concern, not just a kind of work therapy. Community service given in other situations must have this same incentive.

2) Our German holiday camps are searching for an adequate way of life, but they lack an important dimension of a work camp — for unless a camp includes a real piece of work, like every normal life, the community life in that camp is superficial and can't really set any example.

3) Coming, as I do, from a country which has suffered in her history over and over again from catastrophes, I noticed in American life a surprising absence of challenge. It seems as if American life and Christian faith are "identical," and the result is some sort of conventionalism. The reality and the difficulties of the community life in a work camp give a new content to the understanding of love, neighbor, service and witness. It is impossible to talk any longer about these essential factors of Christian life in a detached and conventional way. There may be the danger that the work camp will put the entire emphasis on the labor part of the day because it seems so much easier to demonstrate by work a new understanding of service. But there should also be sufficient time and opportunity for Bible study and discussions which challenge the group to express themselves in new and relevant terms.

4) I observed in my discussions with young American Christians that, while they had a remarkable awareness of their particular responsibility, we usually reached the point where they expressed, in one way or another, the attitude that "there are so many and such difficult problems and needs in the world — we just can't do anything."

It is unnecessary to say that this trend to resignation in the face of (or because of) the plurality of problems is very dangerous. Perhaps we overlook occasionally the fact that a continual resignation may lead to an increasing lack of action, concern and awareness. And it is very likely that we gradually lose by this kind of desperation the ability to *see* the needs and the imagination to find ways by which problems can be approached. A work camp is not only an important incentive to action, but it offers the opportunity to overcome resignation and desperation and to gain new genuine concern.

5) Many Western and church controversies with Communism reflect an attitude of pure self-defense and self-

Help for Church World Service Clothing Drive

Dedication ceremonies are held in St. Louis for the new tractor-trailer donated to Church World Service by the Commission on World Service of the Evangelical and Reformed Church. Left to right: Rev. O. Walter Wagner, executive secretary, St. Louis Church Federation; Mrs. Allen Hackett, a board member; Mr. James Brackney, assistant manager, Church World Service Center in St. Louis, and Rev. Reginald Helfferich, executive secretary of the Evangelical and Reformed Commission. It is expected that the truck will pick up clothing collected by churches in the surrounding midwestern states in the current CWS drive for 10 million pounds in 1958.

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protection. This seems to be rooted in a tremendous lack of self-orientation. Instead of finding out who we are, what we want to do, where we are going, what we have to say, and instead of stating our faith or ideology in a positive way, we often speak in defensive terms. This is not enough. The work camp is a way and a real help to self-orientation and self-realization. Since there are at every ecumenical work camp people from different nations and denominations, the participants are challenged to think about their position, the problems in their own countries and the nature of their own church. The discussions force the campers to formulate this and help them come to a better self-understanding.

Most of all, it is not without significance that every work camper — usually for the first time — learns to understand and appreciate manual labor. It is a way of service important to every Christian.

As it is most valuable to have many Americans participating in ecumenical work camps in Europe, it is also most valuable for me to have shared these weeks in America. In Germany, I feel our concern in world problems is more introspective and therefore less far-reaching. Perhaps our location makes this inevitable. But just for this reason it is important for us to share the needs of other peoples. This it has been my privilege to do. But it is more than a sharing of problems and challenges, it is the sharing also of faith and concern.

MASS. COUNCIL OPPOSES GAMBLING

A vigorous campaign to "arouse the citizenry to the evils of organized gambling" with special reference to a pari-mutuel betting referendum was carried on by the Massachusetts Council of Churches. The 1,800 churches of the council were asked to have sermons preached opposing organized gambling, and posters were distributed by the council as well as literature aimed at defeating the bill. While pari-mutuel betting is now allowed in Massachusetts, the question must go on the ballot every two years under a local option plan.

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This informed preacher to our age writes that the command to love God lacks "interest for the modern reader." "For many it seems too vague or too impersonal. For some it appears impossible in view of the injustice which they feel the divine hand has dealt them. For multitudes the difficulty derives from their concept of love."

The hearts of many moderns "are not warmed by the contemplation of God as First Cause or as Ultimate Value or even as Holy Spirit."

All the great developments of science, in Dr. Sockman's opinion, confirm "Christ's definition that 'God is Spirit'."

The "vast majority" of his brethren in the ministry, thinks this clergyman, "are failing to realize the meaning and primacy of the first and great commandment of our faith." "And for this reason we are lagging so tragically in fulfilling the second commandment, which Christ set alongside as being equally essential: 'You shall love your neighbor as yourself'."

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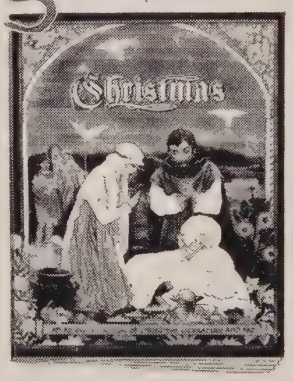

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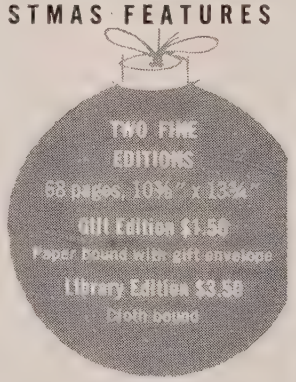

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Four Existentialist Theologians

By WILL HERBERG, Doubleday, New York, $4.00.

In the midst of current theological discussion, few words have achieved the importance that "existentialism" has attained. Theological thinking must be "existential"; theologians assert themselves as "existentialists" seeking to relate "existentialism" to the central claims and traditions of the Christian faith. What is in evidence is the intense concern to face the basic questions of meaning, of daily existence, of life and death, which are essential within everyday experience. This is the importance and the appeal of existentialism, and hence its utilization by Christian theologians.

Professor Herberg, adapting somewhat the format of his now famous *Protestant-Catholic-Jew*, has brought together in this anthology selected writings from four renowned philosopher-theologians each of whom represents one of these three religious traditions of the Western world. Jacques Maritain, Nicholas Berdyaev, Martin Buber and Paul Tillich are the representative thinkers chosen to introduce the reader to existentialist theology. Professor Herberg has written an excellent comparative introduction (which is worth the price of the book!) and provided a brief biography of each theologian. This is a book we can read a little at a time, reflecting upon its insights, and probing into the questions of our own personal living. For the minister or layman interested in contemporary theology, this volume is an execllent first step in understanding an important intellectual ferment in the Christian world.

THOMAS R. BENNETT

Christ and Celebrity Gods

By MALCOLM BOYD, The Seabury Press, Greenwich, Conn., $3.50.

In this slim volume Malcolm Boyd emerges as America's foremost critic of U. S. "mass culture" from the Christian viewpoint. He becomes the Gilbert Seldes of the Church, the one writer whose insight bridges the yawning gap between Christ and culture.

We had a foretaste of the excitement to be found in this volume through Father Boyd's previous "Crisis in Communication." An advertising man before he became an Episcopal priest, his is a prophetic voice, warning that "we are being evangelized more than we are evangelizing" through the impact of "a satanic, technicolored, vista-visioned view of wordly success."

How to keep the mind of Christ amid the onslaught of mass-communicated messages? Father Boyd calls us to communicate the *Word of God,* mundane as the call may sound. Only the *Word* will be heard in "the frenzied babelian nightmare." While the author's preachment is the kernel of his message, his distinctive contribution is in the quality of his criticism of the movies and show business.

His comments on a score of films, Broadway and television shows, make up the bulk of the book and are its prime asset. Here he balances on the scales of the Word the huzzahs of the secularist critic and the naive cheers of the clerics for the so-called Hollywood "religious" film. In fact, he devotes so many pages to the quotation of reviews and ministerial kudos to "The Ten Commandments" that they become tiresome.

For those embroiled in mass communications (as who is not?) this book is a most important milestone. We may disagree with Father Boyd's emphasis on the value of so much "negative witness" in current drama, but we cannot dismiss the importance of its influence on the millions. To categorize all this as "worldly" and without relationship to the Gospel is the antithesis of the Gospel. Either the Gospel has a message for all that is negative in life, or it does not.

Christ And Celebrity Gods raises more questions than it answers — but that is the very point: it is the task of the sincere critic like Father Boyd to raise the right questions. They challenge the Church to sit up and take notice of what is really going on in the world, which we cannot ignore, since it does not ignore us; but, more than that, to examine our own Christian dedication and witness to see whether we care enough, if we are concerned enough, about the cancers of society, to free the Word of God to do its own healing communication.

For every pastor, for every church worker, for every Christian lay man and woman, here is one book which should be thoroughly digested. Some Christian magazine should ask Father Boyd forthwith to be its regular reviewer. He would fill a role in religious journalism which has not yet been filled (with the exception of Tom Driver in the field of stage drama) and whose function is sorely needed.

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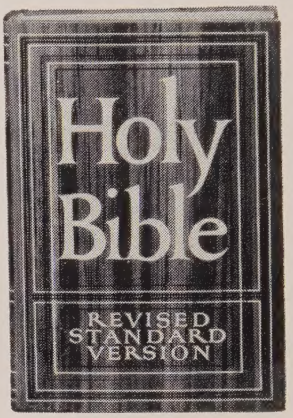

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By WILLIAM LEE MILLER, Layman's Theological Library: The Westminster Press, Philadelphia, $1.00.

This little essay is a clear and incisive encouragement to Protestants to come out of their ivory tower — or "slough of despond" — and do what they can, now, to bring their Christian faith and sense of values — not just one or another principle (which one's self-interest may lead him to establish as fundamental or decisive) — to bear effectively in the political processes which are determining the use of the nation's awe-inspiring power. The cynic can point to no lack of realism here; the individualist finds no support for smugness: to the saint "above politics" is revealed the selfishness and folly of his position.

This book is not devoid of secular wisdom, and does not disdain it. Its style and vocabulary facilitate comprehension. It is by no means "written down"; rather, it is written up, from deep Christian foundations to a high, but practical and compelling appeal to the Christian's sense of duty and privilege, as it calls for "critical partisanship."

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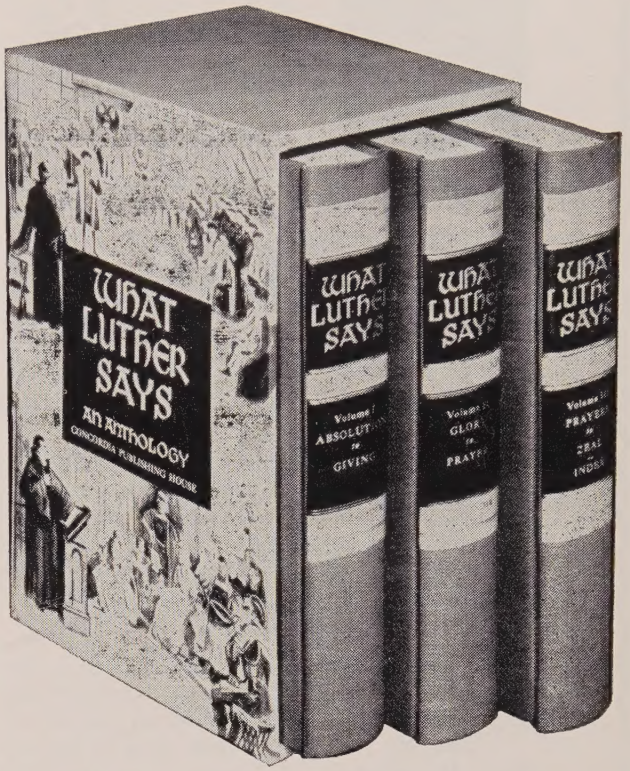

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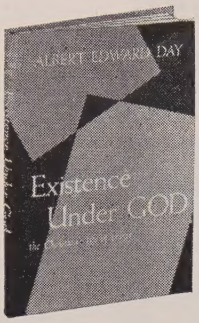

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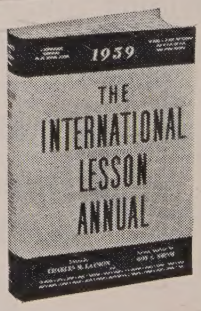

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